



SPIRITUAL WARFARE

THE
INVISIBLE
INVASION

THOMAS R. HORN

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by

Thomas R. Horn

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Dedication

To my wonderful wife, Juanita,
and to the future of
our children—Althia, Joe, and Donna.

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Foreword

America is facing one of her most crucial hours. Our major cities, and possibly our minor ones, are in the grips of Satan. Inner-city problems have now reached the suburbs. Since that which begins in the city eventually saturates the country, the solution to our nation's problems involves changing the city. Therein lies the dilemma. How do you deal with big city problems? There is only one answer—engage in spiritual warfare for your city.

One of my concerns over the Church's current affinity with spiritual warfare is, however, that it seems to be overlooking a major factor: its own relationship with the Lord. We've slowed down in our pursuit of God. We are guilty of putting our glory in church buildings and programs while God sits on the sidelines. It is time to glory in our God once again.

Though the battle is obvious our strategy may not be. *Spiritual Warfare* is a call back to the basics of Christianity. It's a strong call to humble ourselves, to pray, to fast, and to return

to righteous living. Those things alone will deal a death blow to the enemy's effectiveness in any community.

Spiritual Warfare is a well-written, well-documented account of Satan's tactics in controlling a community. It addresses current issues and shows us the hope we have in Christ. Thomas Horn not only presents the dilemma faced by the Church today, he also prescribes the solution.

REV. RON AUCH

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I wish to acknowledge Judy Vorfeld for all of her tireless assistance. Without her input and inspiration this book would not have been possible.

Chapter One



The Enemy's Strategy of Sieging Cities in America



On 5 April 1991, network television broadcasted an exorcism when Catholic authorities granted ABC's "20/20" permission to televise this ancient ritual. This was a first for network programming. Regardless of one's particular religion, it illustrated the contemporary presence of demons.

I wondered. If individual demon possession exists, could nations also come under siege to dominant demonic powers? If people who preside over legislative bodies abandon the moral laws of God, would they thereby espouse a social system that invites a regional increase in the influence of supernatural evil? Is there a cause and effect connection between an invisible invasion of demons and the disintegration of a society?

After several years of analysis, I have come to believe that demons play an active social role

in every age of history. While their activity has frequently been overlooked, their close collaboration with certain unregenerate architects of society has at times allowed evil forces to control the machine of municipal government. When the powers of evil discover a society that has become a force for moral good, they set about through a sophisticated network of both visible and invisible principalities to bring that society down one city at a time.

Countless multitudes without the light of divine revelation never see beyond "flesh and blood" (Eph. 6:12). Therefore, dictators, conquerors, presidents, governors, legislators, and such human beings appear, to some, to be the only real characters upon the stage of human history. Unenlightened into the truths of the Scriptures, many are unaware of the unseen presence of "principalities . . . powers . . . rulers of darkness . . . and spiritual wickedness in high places" (Eph. 6:12). When facing social and moral collapse brought on by submission to evil, they cannot perceive a divine social purpose; and, because they are "blinded by the god of this world" (2 Cor. 4:4), they are not aware that the once godly and great foundations of their society are swept away.

Enter the 1990s. The United States leads the world in terms of science and industry. Wall Street bustles with business majors seeking quick fortunes and entrepreneurs deluding investors

with hopes of favorable returns. Space shuttles and satellites push forward the frontiers of space exploration, while medical science scrambles to keep up with unprecedented daily discoveries. But while the marvels of American development advance with staggering success, something sinister seems to struggle against the moral character of American cities, eroding our social and cultural strength from within.

At a time when the United States is considered the most advanced, civilized, high-tech nation in the world, spiritual regression and moral decay abound. Idolatry, drug abuse, alcoholism, violence, Satanism, homosexuality, interest in New Age religions, and various forms of psychic phenomena exist in every facet of our culture. Socialism looms above us as liberalism permeates the mainstream of American philosophy. Every institution once considered sacred is under an all-out assault. The populace is ravaged by sexual disease while the rate of illegitimacy—perhaps the single most important bellwether of future social disintegration—has risen to 30 percent of all births. In some cities the figure is more than 80 percent.

What's happened to the Christian traditions of America? How can such an intellectual country permit spiritual and social decadence not seen since medieval times? I believe an objective evaluation of our moral dilemma must take into account not only the visible agents of city or state

governments, but the unending interaction between spiritual and human personalities. This unseen realm of demonic powers energizes and motivates ever-present and sometimes vocal human counterparts. What we see happening in America's cities illustrates a present darkness operating with evil intentions concerning our nation's future.

There are three sources of spiritual power that can influence a nation: 1) divine influence, proceeding forth from the domain of God; 2) satanic influence, coming from the sphere of Satan; and 3) human influence. This third influence, being neutral, has the potential to influence society for good or evil as it submits to divine or satanic control.

There have been times in history when people submitted to God's influence, cleansing the legislative halls and social policies of demonism. This spoiled the strategies of Satan and made possible the salvation of the lost, the renewal of the righteous, and the healing of the nation.

Conversely, there have been historic times when nations turned their back on God, opening the door for "evil angels" (Ps. 78:49) to invade that society. These were times when Satan's voice dominated the mindset of the majority, and systems of government and philosophy were influenced by a destructive spirit capable of blinding men and women to their individual need of Jesus Christ.

To the ancient city of Corinth, a city known for its pride, ostentation, homosexuality, and lasciviousness (which not only was tolerated, but consecrated through the worship of Venus), Paul informed the saints, “. . . the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4).¹

Archons ruling from the air above Corinth blinded the minds of many Corinthians until the latter were incapable of perceiving their horrid sinful estate and need of Jesus Christ.

It's interesting that the apostle would send this warning to the city of Corinth—a Greek prototype of America's wealth, military strength, and great mental activity.² Outwardly, one would have thought these educated Gnostics were well-equipped intellectually to understand the spiritual truths and social significance contained within the gospel. Yet, Paul said their minds had been blinded by the god of this world. Their superior human knowledge, though impressive to intelligentsia, had not protected the Corinthians from the subtle influences filling the atmosphere above them. Drunk on fleshly pleasures they became a nation under demonic siege.

It is within this unseen arena of evil supernaturalism that unregenerate men are organized. Under demonic influence, they are orchestrated within a great evil system (or empire) described

in various scriptural passages as a satanic order. In more than thirty important biblical passages, the Greek New Testament employs the term *kosmos*, which describes an invisible order or government. In such *kosmos*, unredeemed men—separated from God—are hostile to the ways of God, and are organized as a resisting system or federation under Satan.

At Satan's desire, archons command this invisible, geopolitical sphere, dominating *kosmokrators* (rulers of darkness who work in and through human political counterparts). These, in turn, command spirits of lesser rank until every level of earthly government is touched by this influence.

In Ephesians 6:12, the apostle says that it is this dominion, not flesh and blood, that are at odds with the communities of the world. Our primary problem is not with evil men who govern or philosophize, but with the unseen forces that puppet them. With vivid testimony to this, Satan offered to our Lord all the power and the glory of the governments of this world. Satan said, "All this power [control] will I give thee, and the glory of them [earthly cities]: for that is delivered unto me [at the Fall of Man]: and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine" (Luke 4:6-7).

This is a picture of a world system out of step with God; a fallen planet under Satan's dominion. In short, a place in need of redemp-

tion. If we could see through the veil into the invisible world that inhabits planet earth, we would find a world alive with good against evil. It's a place where the prize is the souls of men, and where legions war for control of its cities and people.

It Begins in the City

While we cannot see Satan's demonic forces with human eyes, their desire to stand in the place of God and rule the nations is defined in Scripture. What we *do* see with our eyes indicates for us those places within society where Satan's troops have first landed.

Every earthly war is won or lost one city at a time. In the spirit world it is the same. If Satan conquers a nation, he does so one city at a time. It is his *modus operandi* first to invade individual cities of social and political significance and then to expand his agenda outward from there. Satan's agenda includes the ultimate removal or perversion of the gospel of Christ; the introduction of occult practices; the devaluation of human life; the obstruction of moral law; the glorification of the debased; and so on. Thus, if an invasion of demonism were occurring in the United States, we would see Satan's agenda gradually introduced, and finally accepted, among the trend-setting cities of America. The government would enact laws allowing the expansion and exercise of these im-

moral deeds, while restricting any imposed moral prohibitions against them based upon the laws of God.

This process has been illustrated many times throughout the Old and New Testaments. Let's consider what we can learn from a few of the biblical examples of influential cities used by Satan.

Biblical Example #1: Pergamum

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth” (Rev. 2:12-13).

In the letter to the church in Pergamos (Pergamum), verse 13 says, “I know . . . where thou dwellest, even where Satan's seat is.” The Greek verse reads *Satanos thronos esti*, literally, “Where a throne to Satan is.” The city of Pergamum was an influential city used by Satan to affect the whole nation.

At the writing of Revelation, chapter 2, in the Hellenistic kingdoms of Asia Minor—twenty miles from the Aegean Sea and forty miles north of Smyrna—stood the most impressive surviving city built during the conquests of Alexander

the Great: Pergamum. Named from the Latin, *pergamentum* (parchment), this was a city known for its great library, massive royal palace, museums, and temples dedicated to the Greek and Roman gods—Zeus, Apollo, Athena, and especially Asclepius.³ A theater seating ten thousand people sloped down to the stoa, a column-lined promenade that looked out over the plains below. Ancient Pergamum claimed Galen, a man gifted in the field of medicine who was second only to Hippocrates in fame, but not in deed. It was this same Galen who gathered all the medical knowledge of antiquity into his writings, and who remained the supreme authority in medical science for more than a thousand years.⁴

But Pergamum, while advanced, was a city under demonic design. The principal stronghold, according to the Christian world, centered around the worship of the god Asclepius. At the base of Pergamum's hill stood the shrine of Asclepius, equipped with its own library, theater, sleeping chambers used in healing rituals, and long underground tunnels joining various other shrines to which pagans journeyed to receive the healing powers of Apollo's favorite son. The Christian church considered these mystical powers as demonic, for the worship of Asclepius focused on the image of a serpent, sometimes called Glycon.⁵ This idol was an enormous serpent-figure some historians see as the origin for the modern symbol of healing—a serpent wind-

ing about a pole.⁶ Asclepius carried the lofty title, “the hero god of healing.”⁷

In Numbers, chapter 21, Moses designed the brazen serpent on a pole that was used by God as an oracle of healing. Seven hundred forty-three years later, in 2 Kings 18:4, we find that Israel had begun to worship the brazen serpent with offerings and incense. From here the image was adopted into Greek mythology where it became the symbol of Asclepius, the Greek god of healing.

Asclepius was reported to have cured untold numbers from every conceivable disease—even raising a man from the dead. This caused Apollo through his oracle at Delphi to declare, “Oh Asclepius!, thou who art born a great joy to all mortals, whom lovely Coronis bare to me, the child of love, at rocky Epidaurus.”⁸ Such a healer was he reported to be, that Pluto, god of Hades, complained to Zeus that hardly anyone was dying anymore, and so Zeus destroyed Asclepius with a thunderbolt. Afterward, Apollo pleaded with Zeus to restore his son, and this intercession so moved Zeus that he not only brought Asclepius back to life, but immortalized him as the god of medicine. First at Thessaly, and finally throughout the Greek and Roman worlds, Asclepius was worshiped as the saviour god of healing.⁹ At Pergamum he was hailed as *pergameus deus*, the god of the city of Pergamum.¹⁰

Aristophanes described how long, tame snakes were incorporated into the worship of Asclepius, and how they glided between the sleepers at night in the sleeping chambers in Pergamum.¹¹ On Attic reliefs of the fourth century B.C., we see snakes licking the patients who slept in the healing chambers of Asclepius's shrine, and cures on display referred to the virtues of this licking.¹²

To the newly formed Christian community in Pergamum, Asclepius was reminiscent of the serpent in the Garden of Eden, and the snake-handling methods used in worshiping him were considered as idolatry and demon worship. These convictions were so strong that Christian stonecutters who worked in the quarries around Pergamum refused a commission to fashion a large statue of Asclepius, and for this refusal they were put to death. Antipas, the Lord's faithful servant mentioned in Revelation 2:13 as dying a martyr's death "where Satan dwelleth," is reported by some to be the leader of those slain for resisting Asclepiunism.¹³

Christians in Pergamum understood the local history that lured the pagan community into the serpentine idolatries of Asclepius, and considered it demonic. Delphi with its surrounding area, in which the famous oracle ordained and approved the worship of Asclepius, was earlier known by the name Pytho, a chief city of Phocis.¹⁴ In Greek mythology, Python—the

namesake of the city of Pytho—was the great serpent or demon who dwelt in the mountains of Parnassus, menacing the area as the chief guardian of the famous oracle at Delphi.

In Acts 16:16, the demoniac woman who troubled Paul was possessed with a spirit of divination. In Greek this means a spirit of python (a seeress of Delphi, a pythoness). This reflects not only accepted Jewish belief, but the scriptural revelation that the worship of Asclepius and other such idolatries were, as Paul would later articulate in 1 Corinthians 10:20, the worship of demons.

In Acts 7:41-42 (Jerusalem Bible), we find that when men serve idols they are worshipping “the army of heaven.” Psalm 96:5 says, “For all the gods of the nations are idols” (*‘elilim*, LXX *daimonia* [demons]). Many other biblical references indicate evil supernaturalism as the true dynamic of idolatry and reveal that idols of stone, flesh, or other imagery are simply *‘elilim* (empty, nothing, vanity); but, they also show that behind these images exist the true objects of heathen adoration—i.e., demons. Thus we see the presence of idolatry wherever cities come under demonic siege. Such was the case with Asclepius of Pergamum.

While the city of Pergamum was magnificent—and natural man would have been impressed with its commerce, organized religion, labor, trade, artistry, and excellence in educa-

tion—the One who stood with a two-edged sword by which He pierced the veil and discerned all truth, Jesus the Omniscient, saw things in Pergamum that the human eye could not see. Our Lord revealed that Pergamum was the geographic center from which Satan influenced that region. It was *Satanos thronos esti*, a place dominated by demons. When the exalted Christ looked into that city run by Roman (and later papal) authority, He saw things not only as they appeared to be, but as they were in all reality.¹⁵ Jesus understood that the symbol of Asclepius (the caduceus, a winged-topped staff with one or two snakes winding about it, given to Hermes by Apollo, the father of Asclepius) wasn't really an oracle of healing, but rather a perversion of the brazen serpent in Numbers, chapter 21.¹⁶ Jesus looked upon that invisible influence in the skies above Pergamum and designated Pergamum as *Satanos thronos esti*, a city under demonic siege.

For Jesus to have designated Pergamum as a specific area under Satan's dominion was to have provided all Christian generations with a pictorial revelation—a lasting diagram of demonic, territorial *modus operandi*. Modern failure to accept the possibility that influential cities can fall under demonic influence (which then expands outward toward regional influence and finally national domination), is a direct contradiction to scriptural illustrations, including those above.

From the example of Pergamum we learn: 1) idolatry and demon worship increase when cities come under Satan's design; 2) God's revealed truth is perverted; and 3) Christians are persecuted for their convictions.

Biblical Example #2: Persia/Grecia

In the tenth chapter of Daniel, we read that the prophet had been fasting and praying for twenty-one days. He had inwardly purposed to chasten his heart before the Lord, hoping the God of Israel would see his fast and grant him a revelation of Israel's future.

On the twenty-first day of his fast, while standing on the bank of the Tigris River, the angel Gabriel appeared before Daniel in stunning splendor. Gabriel informed Daniel, "... from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. 10:12).

If an angel had been dispatched from heaven from the first day, why did it take twenty-one days before the angel arrived? Gabriel provided the answer by explaining that a powerful Persian demon had opposed him for twenty-one days. Not until Michael, the archangel, came to assist in the battle was Gabriel free to continue his journey.

In Persian theology this opposing spirit would have been identified as Arimanius. According to

Persian religion, he was the Death-dealer—the powerful and self-existing evil spirit, from whom war and all other evils had their origin.¹⁷ He was the chief of the cacodaemons, or fallen angels, expelled from heaven for their sins. After their expulsion, the cacodaemons endeavored to settle down in various parts of the earth, but were always rejected, and out of revenge found pleasure in tormenting the inhabitants of the earth. Arimanius and his followers finally took up their abode in the space between heaven and earth and there established their domain called *Arimanabad*. From this location, the cacodaemons could intrude upon and attempt to corrupt human governments.

In Daniel, chapter 10, this opposing spirit is biblically identified as “the prince of the kingdom of Persia” (Iraq/Iran). Later, Gabriel informed Daniel that upon his departure the “prince of Grecia shall come.”

These were specific geographies referred to as being ruled over—or at least greatly influenced by these demonic forces. The reference was not to an earthly prince, but to a ruler or specific territorial power—the prince of Persia. The fact that these opposing princes were not mortal but were appointed invisible emissaries from Satan, is made obvious by the inability of an earthly prince to see, or oppose, the angels of God. Thus, the conflict in this context is supernatural warfare on a territorial scale.

In the seventh chapter of Daniel, God revealed four different types of kingdom influences: the Babylonian, the Medo-Persian, the Greek, and the Roman, each of which was a mere human agency under the control of supernatural powers. The principality of the Medo-Persian kingdom is depicted as a warmongering spirit seeking to dominate through military power, while its predecessor Babylonia is characterized by the foolishness of humanism pretending to the throne of God. Throughout the Bible, spiritual Babylon is equivalent to the world-system that is at enmity with God. The beginning of Babylon was the tower of Babel, where at the macrolevel Satan's strategy to formulate a one-world system was first attempted.

In recent years, the prince of the kingdom of Persia has emerged once again as an opposing spirit seeking to conflict with the security of the nation of Israel. Having sought nuclear capability (firing the first shot in the war against Iran, and most currently invading the small country of Kuwait), Iraq has risen to the center of world concern as the prince of the kingdom of Persia. It has again risen to oppose the prophesied future of Palestine, and the hope of all believers.

The most powerful weapon contemporary Persia has in its arsenal is called the Tammuz missile. According to Babylonian religion, Tammuz was the son of Nimrod by Semiramus. He was worshiped as the god of procreation,

and dwelt in the regions of the underworld. In the spring he was resurrected by the weeping of his wife, Ishtar. Sexual orgies and the crying of maidens for his return accompanied this season.¹⁸

As the world lunges forward toward its climactic encounter with Jesus Christ, the belligerence of the prince of Persia and other underworld creatures will undoubtedly escalate. Babylon is depicted in the Scriptures as the final kingdom-spirit with whom God will do battle (Rev. 14:8; 17:5). Isaiah describes an alliance of many nations that would come up against Iraq in the end times "to destroy the whole land" (Isa. 13:4-5). And so shall the prince of Persia and his city under siege be marked for destruction.

From the example of Persia we learn: 1) the air above cities can be controlled by evil spirits; 2) evil spirits try to manipulate earthly governments; 3) evil spirits oppose our prayer life and try to keep us from discerning God's answer; 4) spiritual warfare happens on a territorial scale; and 5) the fervent prayers of the righteous will prevail against Satan.

Biblical Example #3: Gadara

"And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an

unclean spirit. . . . For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many" (Mark 5:1-2, 8-9).

Earlier I mentioned that any city or community provides an open invitation for an influx of destructive powers when, among other things, those in governmental authority promote the dishonoring of moral law and the open practice of spiritual rebellion. Evidently this happened in ancient Gadara.

One hundred sixty-four years before the birth of Jesus Christ, the Maccabee brothers, along with their father Mattathias, decided that Israel had been under Greek and Syrian tyranny long enough. Gathering together in a group, these military zealots determined to throw off this suppression and win back the temple and their freedom in the name of Jehovah God. With the desecrations of Antiochus Epiphanes and a general conviction that the Messiah was about to appear, the Maccabean wars began. Two historical books, First and Second Maccabees, tell the story of the Maccabee brothers and how they went to war against the empires of Greece and Syria.

The leader, Judas Maccabeus, organized a great army that rose up against Antiochus, Appolonius, Seron, and other surrounding rulers.¹⁹ Neighboring factions quickly joined this

uprising, and surprisingly this rag-tag rebellion grew in size and fame through ingenious strategy and action in battle, even succeeding to regain temporarily Israel's national zeal and independence. Then around 70 B.C., Israel again succumbed to the oppressive rule of an outside power, this time to its former ally, Rome.²⁰

During the Maccabean wars the city of Gadara was the bloody scene of war and conflict.²¹ As a member of the Decapolis and a chief fortress lying two miles in circumference, Gadara was wiped out when infantries from Syria and later armies under Rome marched against the Jewish insurrectionists leveling Gadara to the ground.²² The destruction of the city was so devastating that some thought Gadara would never rise again. With much of the surrounding valley of Gilead torn by war and some areas little more than ruins, more than 150 years would pass before Herod the Great appeared (about 37 B.C.).²³ While known as a scoundrel, Herod was also a great builder. He found the walls of Jerusalem down and the temple of Zerubbabel destroyed. For political reasons he raised money, relying on his friendship with the caesar of Rome, and rebuilt the walls and the temple. About this same time, Octavian presented him with the city of Gadara.²⁴ Herod surveyed the shambled remains of this once-beautiful city, and it appears he decided to rebuild it.

Although Pompey renovated Gadara in 63 B.C., it was probably not until the appearance of Herod that Gadara was fully restored, rising to its highest pinnacle of magnificence.²⁵ Two theaters were erected. A massive temple to Artemis fronted by an open temple precinct more than two thousand yards square was built. An aqueduct system of ingenious design was built to elevate and purify the waters which flowed into the city from the Sea of Galilee. Other glorious accomplishments too numerous to elaborate caused Gadara to rise from its Maccabean tragedy to a new glory.

Upon surveying the restoration, Rome, as its custom was, decided to protect its investment by placing a legion of soldiers in Gadara. The legion was to serve under Herod's regional authority, and was to provide leadership and protection for the city. Instead, corruption set in within two years.²⁶ Temples were looted, pillaging was rampant, and atrocities against the people were tolerated, as the Roman legion abused the Gadarenes with unwarranted examples of military chastisement and sexual perversions. Militant homosexuality became the regional trademark of the Roman soldiers, as the Gadarenes were reduced to little more than slaves serving only to fulfill the degrading appetites of the sodomites from Rome.

For more than fourteen years, this legion required the inhabitants of Gadara to indulge their

carnal desires. On several occasions the Gadarenes tried to appeal this situation to the headship of Rome, including complaints to Agrippa, and later to Augustus Caesar in 21 B.C.²⁷ But, Agrippa and the emperor only confirmed the authority of the legion under Herod. The Gadarenes eventually gave up, and the delegation representing their final claims to Augustus committed mass suicide rather than return to Gadara and endure further abuse.²⁸

Gadara, once beautiful, became a place people avoided. Upon landing on the coast nearby, visitors could see the cemeteries and tombs that had been dug into the mountainside to accommodate the great number of Gadarenes destroyed by the Roman legion.

The same mountainside tombs provide the historical backdrop against which Mark, chapter 5, unfolds, where Jesus of Nazareth, fifty-three years later, crossed over the sea and stepped down upon the shores of Gadara. A Gadarene demoniac—a man so possessed that neither chains nor shackles could hold him—ran from his dwelling among the tombs to greet the Master. Jesus demanded that the spirit identify itself, and it said, “We are legion, for we are many” (Mark 5:9).

The word *legion* used here in identifying this spirit is significant. It was not a Jewish term. Nor was it Grecian, Aramaic, Syrian, or any other language having an ancient history within

this region. Rather, it was a Latin term given as a military title for soldiers appointed by Rome. The demons, in vocalizing their number and identity, used an interesting choice of words in stating they were a legion. Any sincere conclusion must hold that when the demons cried, "We are legion," they were in some way identifying themselves with the corrupt Roman legion that had troubled that area for years.

Because those in legislative authority were allowed to corrupt themselves, destroy moral order, and take delight in the destruction of the innocent, Gadara had become a stronghold of demonic activity. Like flies drawn to a dying carcass, principalities settled into Gadara like street gangs claiming turf. In fact, years after the Roman legion had long been dead, demons cried out of a man and said, "We are legion."

It is of further interest to note this legion pleaded with Jesus not to "send them away out of the country" (Mark 5:10). Why would demons make such a plea? Why would legions of demons oppose removal from that particular region? As a chief city of the Decapolis it had become a habitat, as Jesus said of Pergamum—a *Satanos thronos esti*, an influential city under demonic design.

Further evidence of a demonic saturation of Gadara is suggested by the multiple existence of demons dwelling in this single Gadarene, as a

legion could number as many as 6,826—and this possessing a single man!²⁹

Because the social leadership in Gadara, and specifically the appointed Roman legion under Herod, had been allowed to dishonor God's laws and live in spiritual rebellion, Gadara had fallen under Satan's destructive plan. It had become a city even demons considered to be their own, as was illustrated by their surprise at seeing holiness and questioning, "What have I to do with thee, Jesus, thou Son of the Most High God?"

As is typical with areas dominated by evil supernaturalism, the people of Gadara did not accept the One who could have delivered them from destructive powers. Ultimately at the first outbreak of the Jewish revolt, all the people were massacred and the city of Gadara was destroyed. Gadara was captured by Vespasian, and the town itself and the surrounding villages were reduced to ashes.³⁰ Today, ruins of a grand colonnaded street still boast the beauty of ancient Gadara, whose archaeological remains are by far the most beautiful and extensive east of the Jordan.³¹

From the example of Gadara we learn: 1) government promotion of immorality opens the door to evil; 2) governments are compromised by evil when they begin to control, rather than serve the people; 3) justice and judgment are decayed in cities under the control of spiritual darkness; 4) demons identify with evildoers; and 5) homosexuality and despair increase in such cities.

Biblical Example #4: Ephesus

Throughout the missionary journeys of the Apostle Paul, never did he encounter a greater challenge than when he entered Asia, and specifically the great city of Ephesus as he attempted to convert the populace through the preaching of the gospel. Ephesus was to Asia what New York City is to America; it was their commerce point, their interchange city, where east met west and north met south. As such, the culture and religion of Ephesus excelled as a trend-setting community, reaching to the very grassroots of the local society.

The worship of Diana in the temple of Diana in Ephesus was the greatest single unifying religion among all pagan people up to that time. It took 220 years to build the massive temple to the goddess Diana. Stationed in the heart of Ephesus, the temple was 425 feet long, 220 feet broad, and had 127 columns of solid white marble, each standing 60 feet high.³² The treasures of the temple were of immeasurable value. The whole of the temple was so architecturally magnificent as to be considered not only a considerable attraction for the people of the region, but one of the seven wonders of the ancient world.³³ The image of Diana as enshrined in her temple at Ephesus is believed to have been a meteorite that fell to the earth. From the semblance of a many-breasted female the ancients

perceived that it was divine, a deity, that fell down from the god Jupiter.³⁴ So popular had the religion of Diana become that, by the time the Apostle Paul arrived, it was estimated that "all Asia and the world" (Acts 19:27) worshiped her.

Into this setting came the Apostle Paul. He understood the sociological and religious influence of Diana worship, yet he came offering the truth of the living God. Later, Paul wrote to the Christians in Corinth, "I have fought with beasts at Ephesus." Paul warred with the evil principalities that held Ephesus as a city under siege, for as the gospel was declared throughout the ancient city, "God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:11-12). Verse 13 continues the portrayal of Ephesus as a center of demonic activity, noting that certain local exorcists maintained their employment through the ongoing need to call demon spirits out from the bodies of local people.

Material evidence of demonic presence was clearly witnessed in the rampancy of witchcraft and occultism, as was illustrated by the great number of occult books and paraphernalia burned as people converted to Christianity (Acts 19:19). Such occult activity indicates that Diana of Ephesus, like the Syrian goddess Ashtoreth, was worshiped with impure rites and magical mys-

teries.³⁵ Diana was worshiped in the heavens as Luna (the moon), on earth as Diana, and in the underworld as Hecate—the goddess of the sea and witchcraft.³⁶ Hecate's appearance was frightful with hissing serpents hanging around her shoulders. Her assistance was besought by magicians and witches who made sacrifices unto her of puppies, honey, and black female lambs. As Hecate, Diana was the mother of the wizards, Circe and Medea, and represented the darkness and terrors of night. She frequently sent terrifying demons from the lower world to encourage and teach black magic and witchcraft. Nightmares were attributed to her as she roved the night with the souls of the dead, visible only to dogs, who howled as she approached.³⁷

Finally, one cannot overlook that it was to the city of Ephesus that Paul most vehemently warned, "Put on the whole armour of God, that ye may be able to stand against . . . principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places" (Eph. 6:11-12).

As local authorities directed the mainstream population into idolatry and the worship of Diana's various manifestations, Satan's kingdom seized this advantage and ruled the social and cosmic atmosphere throughout the ancient city.³⁸ Not until the gospel of Jesus Christ was preached in apostolic power was this hold broken, and the eyes of men and women opened so they might

see, hear, and understand their need of Jesus. Until then, Ephesus would endure the continued oppressions of the sanguinary and pitiless power of Hecate which permeated the whole of Ephesian society, as witnessed in the tumultuous outcry in Acts 19:23-41, verifying that Ephesus was a city under Satan's dictates.

From the example of Ephesus we learn: 1) witchcraft and the occult increase in cities under Satan's control; 2) bodily diseases ravage areas where immorality is allowed; 3) idolatry can be packaged, protected, and marketed within society; and 4) occult activity mixed with social policy creates a destructive cultural combination.

Pergamum, Persia, Gadara, and Ephesus illustrate how the machine of municipalities can be used of Satan to oppose the will of God and to destroy a nation. We learn by their examples that social actions have spiritual and moral consequences. Finally, the Bible warns that this phenomenon—demonic conquest of nations one city at a time—is an ongoing concern for every age.

To the Ephesians Paul wrote, "For we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age" (Eph. 6:11-12 TEV). Earlier he said, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the chil-

dren of disobedience” (Eph. 2:1-2). Such verses reveal that social disobedience to God’s Word is the result of having walked according to the prince of the power of the air, and that to promote spiritual rebellion within society is to play into the hands of destructive powers whose goal is the demise of that society.

A Modern Day Problem?

Does modern America stand at this cross-road? Are there cities across America falling under the mesmerization of some apocalyptic invasion brought on by territorial demonic warlords? Apparently. Some cities in the United States today are like Ephesus of old. They exhibit the symptoms of having come under siege to demonic spirits who plan to use the relaxed moral attitudes of the times to dismantle the United States, city by city, and bring her to destruction.

Portland, Oregon, is my place of residence and a contemporary example of this phenomenon. Consider the following:

- The state with the highest proportion of people who do not claim a religious affiliation is Oregon,³⁹ with the city of Portland considered the greatest per capita mission field in the United States. Out of nearly a million people in the Portland area, less than 4 percent attend a church of any affiliation.⁴⁰

- Portland has an inner-city gay population nearing 30 percent, and is number one per capita for lesbians in America.⁴¹

- Portland ranks high in gang violence and prison overcrowding, with the highest per capita crime rate of any major city in the country.⁴²

- Among the worst in the nation for those suffering from stress and chronic depression, Portland has a suicide rate 25 percent higher than average American cities elsewhere.⁴³

- A recent edition of the Portland *Oregonian* quoted *Psychology Today* as saying that Portland is a more stressful city than Detroit, Philadelphia, or Chicago.⁴⁴

- The Oregon Health Division reported in November of 1990 that Oregon's children are more likely to use drugs, suffer injuries, and die at birth than children in the nation as a whole.⁴⁵

- A recent study reported that ten out of every one hundred witches and warlocks in the United States live in the Oregon-Washington area, with the city of Portland listed as a prime location.⁴⁶

A conspicuous indication of the presence of witchcraft and idolatry in Portland can be seen in the official female image that stands overshadowing the entrance to the city of Portland office building. The female image, holding a trident, or three-pronged spear, and fashioned out of copper, is called Portlandia. She was inspired by another female image, Lady Com-

merce, who appears on the official Portland City Seal.

Intentional or not, in the occult world Portland's "Lady Commerce" can be identified as a witch or sorceress, because of the trident in her right hand, and the macrocosm, or six-pointed star above her head. *The Encyclopaedia of Occultism*, written by Lewis Spence and published by University Books for university studies, explains the meaning of these symbols on pages 257 and 262.

The Macrocosm

A six pointed star . . . represents the infinite and the absolute—that is, the most simple and complete abridgment of the science of all things. Paracelsus states that every magical figure and Kabalistic sign of the pantacles which compel spirits may be reduced to two—the Macrocosm and the Microcosm.

The Trident

In magical rites these were considered of the utmost importance. Indispensable to the efficacy of the ceremonies were the . . . magic fork or trident. . . . Witches and sorceresses are usually depicted using the trident in their infernal rites.

Two of the most important instruments used in practicing witchcraft—the macrocosm and the trident—are directly associated with the female

who seems to invite all such compelled spirits to make Portland their home. The Portland City Seal has been controversial for years. Neither the city archives, nor the Oregon Historical Society can confirm the original intent of the macrocosm which, if used under Judaism, could be referred to as the Star of David, while the trident may otherwise be linked to the god Poseidon in Greek mythology or to the sea in general.⁴⁷ The significant combination of these symbols when used together has no known historical or symbolological importance other than to the Greek goddess Hecate, who was at once both goddess of the sea (symbolized here by trident), and witchcraft (symbolized by macrocosm).⁴⁸

One would also question why the trident changes from right hand to left hand if Portlandia is fashioned after Lady Commerce? What does this transition signify? Why is Portlandia officially referred to as a goddess? And why does her right hand appear in a relaxed, horned-hand position—a symbol of occult devotion? This could be nothing more than a fluke. But perhaps, as with the city of Ephesus, it merely reflects the unseen powers seeking to destroy the United States one city at a time. The goddess Portlandia—in symbolism and spirit—embodies the social ills eroding the city of Portland, and other U. S. cities, as they are brought under the designs of Satan.



The Goddess Portlandia

Portland is one of many contemporary examples. The problem is growing. There is no city exempt from the same condition, especially where the church is passive and the wicked rule from places of authority. Proverbs 29:2 says, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn [are made to be oppressed]." In Habakkuk 1:4, we read, "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."

City by city, American society is coming unglued. The United States is now the most violent society in the industrialized world. An unparalleled spread of lawlessness rules the hearts of a generation of American youths raised without values. Civil order has all but vanished as twenty-nine thousand citizens are murdered each year. More than six million additional violent crimes are committed annually.

Former AIDS czar Kristine Gebbie gave a speech on 20 October 1993 at a conference on teen-age pregnancy.⁴⁹ Gebbie, a lesbian and Clinton appointee whose job it was to stem the tide of AIDS, made no reference to abstinence. Instead, she called on teens to seek pleasure from sex in this "repressed Victorian society." She reflected the mood of the times by accusing pro-family groups of spreading misinformation about sex, saying that too many Americans deny sexu-

ality, especially homosexuality. It is a morally bankrupt people who propose dealing with society's problems by distributing condoms, giving junkies clean needles, putting metal detectors in schools, and installing health clinics on school grounds so fourteen-year-old girls can acquire an abortion.

What's happening to America's cities? More than meets the eye, and certainly more than we will solve without God.

Chapter Two



The Enemy's Secret Forces

For still our ancient Foe, Doth seek to work us woe; His craft and power are great, And, armed with cruel hate, on earth is not his equal.

—Martin Luther

The meeting had been evangelistic in style and I was physically exhausted. I was looking forward to my easy chair and a short nap before preparing for the evening service. Of course, I had no idea what was about to occur.

I had been preaching a series of messages from Ephesians 6:12 which reads, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For several weeks my sermon discussions had included thoughts on Satan's social and cultural agenda. Having no real experience with the supernatural, I was left to muster only so much doctrinal theory when it came

to the subject of evil supernaturalism. All of that was about to change.

As I walked out of the front door of the church, the friendly chatter and usual hand shaking was suddenly interrupted by a strange, young woman who seemed to come from out of nowhere and began motioning for my attention. As she ran up to me waving her hands and muttering something about her boyfriend, I thought, *Oh, great. This has already been a long morning, and now I've got to deal with a druggie.* If it hadn't been for my self-pitying attitude, I might have noticed the terror that permeated her eyes. Making gestures for me to follow, she moved through the crowd quickly, glancing back occasionally to confirm that I was following. Later, I found out that a few of the saints had noticed what was going on, and they had been keeping an eye on us.

Suddenly, the young girl stopped and pointed toward an unknown vehicle sitting in the parking lot. She said, "He told me to turn in here and park." Unaware of the circumstances, and surrounded by dozens of believers, I put on my best pastoral face and approached the automobile. As I did, what I can only describe as a kind of unworldly or ethereal uneasiness began to fall over me like a haze. A few more steps and I surprised myself by whispering, "Lord, the battle is yours." I wasn't sure why I had said it, but

somewhere deep down in my spirit, I knew that I had been prompted to do so.

I could see a mat of tangled hair as the young man sat hunched over in the passenger seat of the convertible. Cautiously, I walked up and tapped on his shoulder, intending to ask how I could be of help. I didn't get the chance. Without warning, his head jerked upward to expose a wild and beastlike snarl. The sudden reaction took me by such surprise that I gasped and jumped backward by at least a couple of feet. His face was distorted and spattered in blood, and he spoke with a growling, guttural voice, "Man of God, I'm gonna kill you!" With that, the possessed young man jumped out of the vehicle and moved towards me, shouting, "You're gonna die! I'm gonna kill you, man of God!"

Myriads of thoughts raced through my mind. I contemplated running (and to be honest, I might have done so), but before I could get my legs moving, a strange calm began to sweep over me, unlike anything I had experienced previously. "Lord, the battle is yours," is what I had whispered, and now it was like someone else was guiding my body and mind. In an instant my thoughts were clearer than they had been earlier. I had more composure and was more certain of the power of the gospel than the circumstances should have allowed. I suddenly felt like a tower of faith. Later, it was evident to me,

that Christ with me, and Christ within me, had been in control of the entire situation.

As mature believers gathered around and began to pray, the next thing that happened was to become for most of us the single most supernatural event we had ever seen. Before I could move, the young man started towards me in a full run. Like some kind of ferocious animal, his eyes glaring and his teeth snarling, he leaped at me like a lion after its prey. But, he ran into something. It's hard to explain. To the human eye there was nothing there. Yet something, invisible but very real, had moved into position between me and the young man, and whatever or whoever it was had stopped his motion so completely that he propelled backward with a look of astonishment on his face. Falling to the ground, he began convulsing and thrashing wildly about. A moment later, he jumped to his feet again. This time he stood straight up, looking at me with piercing and unholy eyes. To this day I can still remember those hollow eyes, black as night. They were filled with such glaring hatred that it became immediately apparent that this was a conflict between supernatural forces—a battle for the status of a human soul.

The saints bowed to their knees around the young man, not in fear, but in awe of what they had just seen. The young man stood frozen, his jaws gritting together so hard that I could hear his teeth cracking. His eyes rolled back into their

sockets, and his body began to twist and contort. It reminded me of the special effects used in making the film, *The Exorcist*. His arms turned backwards; his legs, his fingers, his neck and his head, began to twist with a grinding sound. His body writhed and trembled as blood ran out of his mouth and out of his nose. It was just as if large invisible hands had taken hold of his body and were trying to tear him apart.

Again he fell to the ground. This time with help from others, we took the opportunity to grab him in an attempt to keep him calm. Since it was already evident that he could not injure any one of us, our concern was to keep him from doing any additional harm to himself. The problem was that he had the strength of several men. I watched as burly loggers joined their arms and weight together in an attempt to hold him down. Each time they were about to gain control, a sneer would cross his lips and he would lift them off the ground. He grabbed a large, three-inch wide occult medallion that was hanging around his neck, pulling it with such force that he broke the thick metal chain. He shoved the medallion and the chain into his mouth, and was trying to swallow them both, but someone caught the chain and quickly pulled it out.

His hands beat and plucked at his head uncontrollably, tearing his face and eyes. I thought to myself, *Jesus, do something, or this kid is going to die!* I was reminded of the young demoniac in

the ninth chapter of Mark, where the spirit “cast him into the fire, and into the waters, to destroy him.” In the Gospels there are several accounts of demonic possessions where the spirits, upon being exorcised, attempted to destroy their hosts. Suddenly it was clear. Jesus had led the young man to our front door because the accumulative crowd at that particular service had been assembled for the Master’s use. A young man, possessed by evil, wanted deliverance. Jesus was not about to let him down. We found out later that the girl had driven the car, while the possessed boy sat slouched down on the seat, giving directions without looking up at the road.

It seems the young man had decided that very morning to give up his occult activity and to convert to Christianity. That’s when it happened. He had suddenly lost all control over his body. No matter how he tried, he could not regain his composure. He could not stop an involuntary attack by his own hands. He had struggled with the ongoing assault all the way to the church, until at last he had lost all remaining mental discretion. Like the wild man of Gadara who cried and cut himself with stones, the boy had no power over the destructive forces intent on destroying him. Somewhere during his lifetime, he had turned his will over to a sinister power, and now he was being torn unmercifully, flailing about on the parking lot.

Sometime during the struggle I thought I had heard an intelligible appeal. It was just a whisper, but I was sure I had heard the young man say, "Please, help me." I listened closely, and in the midst of the snarling and threatening curses, I heard it again, "Help me." It's hard to describe my emotions, but I knew the battle would be over soon. Thankfully, it was. Notwithstanding an energetic, demonic struggle, accompanied by the most visible evidence of demonic reality, a beautiful and full deliverance came through the name of Jesus Christ. The young man convulsed and then collapsed, and the demon came out of him. Mysteriously, at that very moment, a herd of horses in the field across the road from the church began kicking and neighing and running frantically in the opposite direction. Throughout the neighborhood dogs howled with an eerie howl. But, the young man's eyes opened, and with his right mind he accepted Jesus and prayed the sinners' prayer. He went on to become a regular member of the youth activities in that church.

We glorified God that day and were amazed at the power of the gospel. But, it was just the beginning of my enlightenment. For several weeks after that event, my phone would ring in the middle of the night and a growling voice would say, "This is principality, and I know who you are!" Other manifestations followed a cam-

paign of intimidation, and the kingdom of darkness attempted to discourage any further revelations concerning their social activity.

Space does not allow for a full disclosure of the events that gradually convinced me that I was living in a setting like ancient Gadara—a geography under Satan's control. Eventually, I discovered that a nearby area had once held one of the first and largest satanic churches on the west coast. The original building had since been purchased and burned down by a minister, but the area had long been dedicated to the powers of evil.

The Origin of Demons

Up to this point we have noted: 1) there are evil powers which, having established strongholds, control the air above certain cities and expand outward from there; 2) the precedence for this phenomenon is both historical and shown throughout the Scriptures; and 3) the human inhabitants in these areas are overtaken in idolatry, disobedience, and other sins.

The second question we shall consider is: If indeed evil spirits exist and war for control of the planet by dominating its cities and inhabitants, what is their origin? Where do they come from, and why do they conduct such a deviant battle to rule the earth and destroy mankind?

Experts in the field of demonology offer various hypotheses that they believe explain the

origin and intent of such creatures. We will investigate six theories offered by modern religious authorities.

1. Demons—Superstitious Designations?

The proponents of this thought believe that demons do not exist except in the imagination. They argue that man's early habit of blaming every natural disease or catastrophe on the presence of demons illustrates a psychological fallacy, and they are quick to point out that pagans once ignorantly interpreted volcanoes, and other such natural wonders, as the manifested anger of demon gods.

A portion of this theory is not without merit. The human imagination can be persuasive. Our minds can convince us that natural wonders are the presence of ghostly beings. Some people even take medications to control their imaginations; their mental impressions are so powerful that they hear voices, and they see shadowy creatures. Others, through their use of drugs, experience similar phenomena. However, since these facts alone do not diminish the reality of demons, and since the literal existence of demons is denied by this theory, it is not considered a viable option by any serious demonologist.

2. Demons—Spirits of a Pre-Adamic Race?

Those holding to this concept believe a pre-Adamic race existed on the original earth before

it became “dark and void” (Gen. 1:2). These humanlike creatures lived under the government of God, and were presided over by Lucifer, the “anointed cherub that covereth” (Ezek. 28:14). When these pre-Adamites joined Lucifer in a revolt against God, a cataclysm of darkness fell upon the earth, physically destroying its humanlike inhabitants. Only the spirits of these creatures survived to roam the earth in a disembodied state. This is supposed to explain the apparent desire of demons to possess human bodies.

3. Demons—Other-World Creatures?

Consider these facts:

Around the world many continents are dotted by thousands of prehistoric and colossal pictographs that presumably could not have been designed from the surface of the earth.

Thousands of years ago the ancient Mayans created and used advanced medicines, including penicillin.

Centuries before the colossus of Rome, civilizations around the world built pyramids out of stones so large and with such precision that the same engineering feats could not be repeated again, until very recently with large machines.

Fourteen hundred years before Christ, the Assyrians depicted Saturn with rings and chronicled the detailed movements of the moon. European astronomers did not make the same deductions until the seventeenth century A.D.

Not long ago, archaeologists were stunned when they uncovered evidence of brain surgeries, bone transplants, and other advanced surgical procedures conducted by the ancient Peruvians perhaps thousands of years before Columbus set sail for America.

This causes one to wonder: Where did these ancient civilizations acquire such advanced technology and information?

Since little is known about life outside the limited sphere of our planet, many contend that intelligent creatures traveled from distant worlds thousands of years ago, imparting galactic wisdom to people around the globe. Some students of theology have picked up on this concept, blending it with traditional demonology and suggesting that demons are perhaps visiting creatures from another world, whose molecular structures, like ultraviolet rays, are invisible to the human eye, but nonetheless distinct in anatomical design.

Those holding this view point to the universal consistency with which extraterrestrials and UFOs have been reported throughout history, and that continue to be reported worldwide at a rate of about six sightings per hour. Eric Von Daniken's best-selling book, *Chariot of the Gods?*, supports such a view by speculating that the earth was first visited by these creatures thousands of years ago, leaving behind archaeological evidence that gave birth to legends and mythological gods.

Unlike Von Daniken, in demonology these creatures are presented as invisible and menacing, the originators of evil supernaturalism.

Sufficient historical evidence does exist to suggest an invasion of earth by heavenly creatures thousands of years ago. That these beings imparted some great knowledge to ancient civilizations is possible, if not somewhat controversial. While I believe this approach can be used to argue the location of demons (in the heavenlies), as a theory for the origin of demons it leaves many questions unexplained. Furthermore, it opens the door for certain New Age heresies, where some who are ungrounded in the Word and fascinated by the paranormal view the human race as but one of many civilizations among an ever-expanding cosmos. It would be easy to pass such people off as having seen too much *Star Trek*, if it weren't that a growing number of Christians today sincerely believe that the universe is filled with untold numbers of alien societies. As appealing as that idea might be to some, the dangers of such a "galactic-family" view are inherently anti-Christian, and should be avoided.

4. Demons—Offspring of Angels and Women?

Those holding this view point to Genesis 6:4, which says, "There were giants in the earth

in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”

Today's English Version (TEV) provides the ancient rendition. “When mankind had spread all over the world, and girls were being born, some of the supernatural beings saw that these girls were beautiful, so they took the ones they liked. . . . In those days, and even later, there were giants on the earth who were descendants of human women and the supernatural beings.”

This theory says that disobedient angels (sons of God) left their angelic estate and sexually intercoursed with human females. Out of this unholy union, mutant life forms were born, half human and half demon—the cursed nepheli of ancient days. These beings had giant physical bodies, but spirits of demons. At death, the unredeemable spirits vacated their physical bodies only to roam the earth without rest, cursed creatures tormenting humanity.

Proponents of this teaching also point to the “incubae” and “succubae,” or male and female manifestations of demons that reportedly are born of, or intercourse with, humans.¹

Those who disagree with this theory point to Matthew 22:30, arguing that it proves that angels cannot marry. What this verse actually says is that the angels of God “in heaven” do not

marry. In the Book of Jude we learn that some angels did not remain in heaven, and that they chose to leave their first “estate” (peri, circuit, fixed boundary). That is, they left their habitation, took on human traits, and were judged of God for doing so.

According to the Bible, angels can appear in bodily form and perform human functions. In the plains of Mamre (Gen. 18:1-8), they ate and drank and talked with Abraham. They walked and looked like men. Later, they spent the night with Lot. In Hebrews 13:2 we read, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” While it may be rare, and in some cases forbidden for angels to perform human activities, nowhere in Scripture are we told that it would have been impossible for defiant angels to have left their expected order, and to have physically intercoursed with primitive women. To the contrary, something of such great magnitude befell the original angelic realm that God ordered the unruly angels to be placed in chains under darkness, and to be preserved until the day of judgment (2 Pet. 2:4, Jude 6). The historical record surrounding this event indicates that some kind of physical intercourse occurred between angels and women, and that the subsequent offspring of this union were the half-human, half-demon creatures known as *nepheli*. More shall be said of this later.

5. Demons—*Spirits of Wicked Men Deceased?*

This teaching, still popular with a fragment of modern theologians, seems to have its origin in early Greek mythology. The Homeric gods, who were but supernatural men, were both good and evil. The hypothesis was that the good and powerful spirits of good men rose up to assume places of deity after experiencing physical death, while the evil spirits of deceased evil men were gods doomed to roam the earth and its interior. At death, their spirits remained in an eternal limbo, unable to perish, yet incapable of attaining the grandeur of heaven or Mount Olympus.

Hollywood favors this concept, regularly producing such money-maker films as *Poltergeist*, and *Nightmare On Elm Street*. Movies sensationalizing the concept of indestructible spirits from deceased wicked men top the film-making charts as we approach the year 2000. Freddy Krueger, played by actor Robert Englund, is the maniacal slasher from the popular film series *Nightmare On Elm Street*. As the seemingly indestructible evil spirit of a deceased child molester, Freddy returns to wreak havoc on the teen progeny of Elm Street. In a film called *Childs Play*, a doll possessed by the spirit of a deceased voodoo strangler calls upon Damballa, the serpent god, to give him the power of immortality. Such characterizations reflect a growing fascination with the afterlife, and popularize the notion that demons are the spirits of wicked men deceased.

The ancient Jewish historians Philo and Josephus held this view, as did many of the early church leaders. To prove this theory, some have pointed to the twenty-eighth chapter of 1 Samuel, where Saul consulted with the witch of Endor in an attempt to communicate with the spirit of Samuel. Modern pagans and spiritualists have long considered the biblical woman of Endor to have been an ancient medium who conferred with a “spirit guide” in order to communicate with the dead. Thanks to television programs such as “Unsolved Mysteries,” psychics have periodically transported us to “hauntings,” where malevolent human spirits are supposedly lost, or stuck between two dimensions.

While I do not believe that evil spirits are derived from dead wicked men, demons do exist. That metaphysical phenomena occur is also beyond question. The fact is, what some refer to as psychic vibrations or hauntings, are often demonic manifestations.

One should also note that areas where murders, child molestations, or other very negative circumstances have occurred, have afterward become prime locations for “hauntings.” It would seem that evil powers converge on locations where violence has transpired, and vulnerable people have sometimes been seduced into committing ungodly acts by nefarious powers residing in those areas.

6. *Demons—Fallen Angels?*

Of the six theories, this is the most popular in Christian theology. This teaching is based on the scriptural assumption that at some time in aeons past Lucifer rose up in great rebellion against the God of heaven. Somehow he successfully persuaded one-third of the angelic host to stand with him in insurrection (Rev. 12:4). At this point God cast Lucifer and his rebellious angels out of heaven, at which time they became *daemonions*, or demons. Less in form and nature than they originally were, they now brought darkness and chaos upon the virgin earth. In Ezekiel 28:13-19, the prophet gives the following description of this event:

Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou was upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Isaiah 14:12-14 continues the record on Lucifer's fall:

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations! For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

The Apostle John records the fall of Lucifer in the Book of the Revelation (12:7-9). John also tells of other angels:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Spiritual Rank of Demons

Regardless of the position one holds concerning the origin of demons—whether they are

spirits from a pre-Adamic race, offspring of angels and women, fallen angels, or a mixture of them all—in every age of history demons have played a mysterious and militant role. Their quest is to stand in the place of God, ruling all of creation (Isa. 14:12-14). To that end demons are soldierlike. We do not read of equality among demons, but rather we see something similar to a rank and file among them. “Michael and his angels fought against the dragon and his angels,” we recall from the passage in Revelation. Similar verses suggest a subordinative or military order among the sphere of demonic beings. Demons are biblically characterized as highly subversive, well-organized creatures with a mission.

As a military comparison, we have in the United States Army, privates, over which there are corporals, over which there are sergeants, etc. This rank and file continues up to the commander in chief, the president of the United States.

Satan's army is similarly subordinative. There are wicked spirits (*poneria*: the mass of common demon soldiers comprising Satan's hordes). These include seducing spirits, familiar spirits, deaf and dumb spirits, spirits of fear, etc. Over these are rulers of darkness (*kosmokrators*: martial spirits given to espionage; secret powers who seek to influence earthly governments by working in and through their human political counterparts; gov-

erning spirits described as away from, or separate from God, light).² Above these abide powers (*exousia*: high-ranking officials whose modes of operation are distinctly militant). Over these are the principalities or archons of Satan's army (*arche*: brigadier generals over the militant divisions of Satan's host). Finally, as supreme commander and king, Satan abides as the "prince of the powers of the air" (Eph. 2:2).

The Apostle Paul referred to the military order of evil supernaturalism as "principalities," "powers," "rulers of darkness," and "spiritual wickedness in the heavenlies." In the litanies of the witches' Sabbath, witches sing to Astaroth, prince of thrones; Carreau, prince of powers; Perrier, prince of principalities; and Lucifer, Beelzebub, and Leviathan, the rulers of darkness.³ The following are a few other names that various societies have attributed to the evil of darkness throughout history, and against which we must war today:

Abaddon—Hebrew, "the destroyer"

Adramelech—Samaritan devil, chancellor of the infernal regions

Agathodemon—Egyptian serpent devil with a human head

Ahpuch—Mayan devil

Arimanius—Persian devil, chief of the cacodaemons (fallen angels)

Alastor—chief executioner to the monarch of Hades, a cruel demon

Aldinach—Egyptian devil

Amon—Egyptian ram-headed devil

Apollyon—Greek synonym for Satan

Asmodeus—Hebrew demon of sensuality and luxury

Astaroth—Phoenician goddess of lasciviousness

Arioch—demon of vengeance

Baalberith—Canaanite devil

Balaam—Hebrew devil of greed

Baphomet—goat-headed symbol and name for Satan

Bast—Egyptian devil of pleasure

Beelzeboul—"lord of the height," Satan as the prince of the air

Beelzebub—Satan, prince of devils, lord of flies

Behemoth—Hebrew personification of Satan as an elephant

Beherit—Syriac name for Satan

Bile'—Celtic god of hell

Bisclaveret—British demon, werewolf

Bogey—Slavonic demon, bug-a-boo, the bogeyman

Boh—Welsh spirit or magic word used to frighten children ("boo")

Chemosh—Moabite demon

Cimeries—African devil-riding black horse

Coyote—American Indian devil

- Dagon—Philistine avenging devil of the sea
Damballa—voodoo serpent god
Demogorgon—forbidden Greek name of the devil
Diabolus—Greek fallen one
Diablo—Spanish devil
Dracula—Romanian devil, “son of Satan”
Emma-O—Japanese ruler of Hell
Euronymous—Greek prince of death
Fenriz—son of Loki, a wolf devil
Gorgo—dim. of Demogorgon
Haborym—Hebrew synonym for Satan
Hanon-Tramp—French demon who suffocates children at night
Hecate—Greek devil of the sea and witchcraft later joined to Diana
Incubus—male demon of seduction, child of nightmares
Kali—daughter of Shiva, high priestess of the Thuggees
Kelpie—Scottish demon
Kernos—Celtic oak-god of the underworld, worshiped by druids
Lilith—Hebrew female devil who presides over the succubae
Loki—Teutonic devil of mischief
Mammon—Aramaic god of wealth and power
Mandragoras—demon who possesses idols, fetishes, and voodoo dolls
Mania—Etruscan goddess of hell

- Mantus—Etruscan god of hell
- Marduk—god of the city of Babylon
- Mastema—Hebrew synonym for Satan
- Melek Taus—Yezidi devil
- Mephistopheles—Greek devil who shuns light
- Metztli—Aztec goddess of the night
- Mictian—Aztec god of death
- Midgard—son of Loki, serpent devil
- Milcom—Ammonite devil
- Moloch—Phoenician and Canaanite devil
- Mormo—Greek king of ghouls
- Naamah—Hebrew female devil of seduction
- Nergal—Babylonian god of Hades
- Nihasa—American Indian devil
- Nija—Polish god of the underworld
- O-Yama—Japanese name of Satan
- Paigoel—Hindu demon
- Pan—Greek god of lust, later relegated to devildom
- Pluto—Greek god of the underworld
- Proserpine—Greek queen of the underworld, confused with Hecate
- Pwcca—Welsh name for Satan
- Rahu—Hindu devil, “the tormenter”
- Rakshasa—Indian demon
- Red-Man—French demon of the tempests
- Rimmon—Syrian devil
- Sabazious—Phrygian devil
- Saitan—Enochian equivalent of Satan
- Samana—Aryan god, the “Grim Reaper”

Sammael—Hebrew devil, “venom of god”

Samnu—Asian demon

Sedit—American Indian devil

Seik Kasso—Burmese demon who possesses

trees

Seiktha—Burmese demon

Sekhmet—Egyptian goddess of vengeance

Set—Egyptian devil

Shaitan—Arabic name for Satan

Shiva—Hindu demon of destruction

Spunkie—Scottish demon

Succubus—female demon of seduction, child

of nightmares

Supay—Inca god of the underworld

Swawm—Burmese demon, vampire

T’an-mo—Chinese counterpart of Satan

Tchort—Russian name for Satan

Tezcatlipoca—Aztec god of hell

Thamuz—Sumerian god, later relegated to

devildom

Thoth—Egyptian devil of magic

Tunrida—Scandinavian female devil

Typhon—Greek personification of Satan

Yaotzin—Aztec god of hell

Yen-Lo-Wang—Chinese ruler of hell

Many of these spirits are still actively called upon and unwittingly served by the earth’s masses. As an example of how certain of the ancient spirits listed above can still be found subverting societies, I site the following case:⁴

The Agathodemon

Almost every city in Korea has a “guardian” god. Temples are built to these deities atop the highest local mountains, and a priesthood is established for their service. This form of worship is very old in Korea, and usually exercises great influence over the local people.

Dr. Paul Cho tells the story of when he was a young Bible school graduate, and he went into a small Korean community to start a pioneer church work. It didn't take long for the local priest to come from the temple of the guardian god, and to inquire of Cho what he was doing. When the priest understood that Cho's plans included a Christian missionary endeavor, he was infuriated. The priest adamantly insisted that Cho leave the village, but Cho refused, advising him that God had sent him there to build a church and to preach the gospel. Angrily, the priest departed, but vowed to return.

A few days later a large crowd of people returned with the pagan priest to challenge Dr. Cho. They said, “Cho, do you really believe that Jesus Christ is the same yesterday, today and forever, and that He can still work miracles?” Cho answered, “Yes, I do.” They said, “This then is our challenge. Down in the village is a woman dying with a disease. She's been bedridden for seven years and her child is also dying. If Jesus can heal her in the next thirty days, we will

leave town and you can have your church. But, if she's not healed, you must leave or we will return and kill you and your followers." With that, the angry crowd departed, advising Cho with certain confidence that they would return in thirty days to kill him.

The next day Cho traveled with his mother-in-law to the little village and found the dying woman. He suggested that if the woman would pray the sinners' prayer and accept Jesus as her Savior, perhaps the Lord would heal her. But, she was very angry with God, blaming Him for her physical condition. She wanted nothing to do with God or Christianity. Dr. Cho tried repeatedly to bring her to conversion, but every attempt ended in defeat. Finally, Cho decided that prayer would be his only approach.

Over the next few weeks Dr. Cho prayed in earnest that the woman and her baby would be healed. Nothing happened. Finally, on the evening of the thirtieth (last) day, Cho began to worry. He reminded God that the people would be coming from the temple of the guardian god, and that a miracle had to occur by morning or the mob was going to destroy his tent and kill him and his followers. He prayed with passion for several hours. Then, at 2:00 A.M., he received a powerful vision.

As Cho looked, he saw the front door of his home opening slowly. As it did, an eerie oriental music began seeping in through the entrance,

coming in from somewhere outside. Suddenly, a large snakelike creature appeared in the doorway. It had the body of a serpent and the head of a man, and it swayed back and forth to the melodious rhythm. Moving through the door with a dancing action, the creature spoke, "Cho, if you don't leave this town, you are a dead man. I have been ruling this area for all of these years, and who are you to come here and disturb my nest?"

With that the serpentlike being sprang through the doorway landing on Dr. Cho. At once, a fierce battle erupted, with the fiendish creature overpowering him. Slithering around his waist with a quick, diabolical movement, the creature began trying to asphyxiate Cho. He twisted and contorted his reptilian body, moving back and forth with a jeering smile; his cold, dead eyes peering down laughingly at Cho.

Growing stronger, he tightened his grip around Cho's body, constricting his waist and arms. Cho could feel his bodily sensations leaving and his hands and feet growing numb. He thought, *Jesus, I'm dying!* Then Cho noticed something. The creature's eyes had changed at the moment he had thought on the name of Jesus. Cho thought it again, *Jesus*. This time the serpent cringed and his grip began to weaken. With all of the strength he could muster, Cho opened his mouth and whispered, "Jesus." Like a thunderbolt of two-edged steel, the name of

Jesus discharged from his mouth like a sword, driving deep into the heart of the creature. The being jerked back and, with its eyes filled with terror, fell to the floor wailing with an unworldly moan. Dr. Cho lifted his leg and crushed the creature's head beneath his foot.

Picking up the creature's dead carcass, Cho walked to the front door intending to throw the lifeless being outside. As he did, he observed that all of the village people had gathered together in the front of his home. Holding the snake-man over his head, he threw it down in front of them, saying, "This is the god that you have served all of these years, but now you must turn and serve the true and living God."

With that, Dr. Cho awoke to find that it had been a dream/vision. The hour was 4:00 A.M., the time for early morning prayer meeting at the tent.

When Dr. Cho arrived at the tent-church to join the others for prayer, he had scarcely walked through the doorway when a Korean layman ran up to him shouting, "Pastor, come quickly!" Glancing out the tent door, Cho could see what appeared to be the entire city coming up the valley walls. He thought, *Oh Jesus, the priest is coming from the temple of the guardian god, and he's brought a mob to kill me!* Cho wanted to run and hide. He might have, but then he noticed something curious. The people had an odd look

on their faces. Instead of an angry throng led by sinister forces, the people appeared to be happy.

As Cho walked out of the tent, his eyes were drawn to a woman at the front of the crowd. He thought, *It couldn't be*. But, it was. Leading the group, with her baby in her arms, was the formerly paralyzed woman. She ran up to Dr. Cho and said, "Oh Brother Cho, thank you so much for coming and praying for me last night. The Lord heard your prayer and I'm healed!" Cho answered, "I did not come to your house and pray for you last night." But, the woman insisted, "Oh yes, you came at two o'clock this morning and stood outside my window. You said loudly, 'Woman, be healed in the name of Jesus Christ,' and I arose and found that I was healed, and my baby is healed."

With that, Dr. Cho remembered that it had been at 2:00 A.M. when he had seen the vision and the serpent-creature had been destroyed.

Subsequently, all of the village was converted to Christianity. The temple of the guardian god was destroyed and the property was donated to Dr. Cho. He built a church on it.

Today, Dr. Cho pastors the largest church in the history of the world. It all began in a city under siege to a hideous evil spirit, known in ancient Egypt as an Agathodemon, a serpent-like demon with a human head.

By whatever name they may otherwise be called, some of America's modern cities have

fallen prey to principalities and powers. Can we, like Cho, win in the battle against such ancient foes? Is there a way we can identify and destroy their strongholds? Can the church in modern America reclaim our city streets before it is too late? That is the topic of the next two chapters, and the most important words in this book.

Chapter Three



Evidence of Invasion and First Resistance



Rush Limbaugh, the popular radio personality, in an article entitled "America Needs More God," said, "We have been on the receiving end of a vast experiment: what will happen to a culture if we remove the underpinnings of morality? . . . you get anarchy. . . and menace . . . you get a nation of citizens unable to exit their homes. . . . I, for one, am convinced that America needs more God."

Rush Limbaugh is right. The great social need in America today is a moral regeneration produced through a spiritual awakening.

The reason spiritual awakening is so important in light of a demonic conquest of America, is that among the benefits of revival exists divine energy to overcome the government of Satan. During revival, believers are "awakened" to their duty. That is, their eyes are opened and they see

the need for spiritual warfare, their responsibility for doing something about it, and the mighty weapons available within the kingdom of God. As the U.S. military has used its superpower status to unseat oppressive dictators and liberate native peoples, so spiritual awakening moves the mystical Body of Christ, with its angelic beings and saintly intercessions, to exercise its superpower status against the darkness of this world, unseating invisible tyrants.

Jesus said in Luke 11:21-22, "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." This points out the potential that is ours as believers, and mandates a certain responsibility for the righteous within society to act aggressively against Satan's social goals. It is our Christian duty to equip ourselves and confront the strong man in order to save our society. We must stand against moral relativism. We must oppose the modern age's worship of self. It is our responsibility to invade the heavens and drive away evil forces so that the light of the gospel may shine with increased brightness.

In the letter to the church at Ephesus, Paul states the responsibility of the church in this matter, concluding this was by divine intention. "His intent was that now, through the church, the manifold wisdom of God should be made

known to the rulers and authorities in the heavenly realms” (Eph. 3:10 NIV). It is our duty to make the city-liberating power of the gospel known to the rulers of the kosmos.

Thankfully, God does not give responsibility without also providing the necessary dynamics for the task. For the purpose of spiritual warfare, God has provided the believer with access to both power and authority over Satan’s kingdom. Jesus has been seated in “heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come” (Eph. 1:20-21 NASB). Everything is now subject to Jesus, and Jesus is the head of the Church (Eph. 1:22-23). Since God hasn’t given the keys to the kingdom of heaven to lobbyists, but rather to His Body, the great hope of every lost generation and community is a repentant and powerful church whose weapons of warfare “are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing [proud or contentious spirit] that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:4-5).

Qualifying for Authority to Turn Back Satan’s Invasion

In Luke 11:20 Jesus said, “If I with the finger of God cast out devils, no doubt the king-

dom of God is come upon you.” This verse reveals that kingdom authority is required to turn back demonic powers. Do believers inherently possess kingdom authority? No, but it’s available. God reveals the criterion that is necessary for Christians to experience kingdom authority. The secret is found in 2 Chronicles 7:14, where we read, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

The use of the word *if* in 2 Chronicles, chapter 7, suggests that the necessary action on the part of believers is not assumed. At the same time, the word *if* qualifies God’s response based on our actions. If we will humble ourselves, pray, seek His face, and turn from wickedness, God will in turn hear our prayers, forgive our sins, and heal our cities. We stand in sufficient authority against an invasion of evil if we are people of humility, prayer, and uprightness. The New Testament weapons of warfare listed in Ephesians 6:14-17, are the end result of these attitudinal dispositions.

In either case, the word *if* remains, and it is an important word. We do not stand with God’s authority just because we’ve joined a Christian coalition or a political action group or even a prayer meeting where loud, teeth-gritting, mad

commands are directed toward Satan. True spiritual authority is given by God to whom He qualifies. His criteria are clear. It is the humble, the repentant, the praying righteous, that He anoints with both power and authority. All Christians have the resident power of Christ within them, but not every Christian has the authority to use it. As a locomotive has great physical power but no inherent authority, and must first come under the guidance of a higher intelligence in order to operate using that power, modern believers, if they are to be effective, must align themselves with God's standards and be guided by His spiritual wisdom and insight.

This is not to suggest political disengagement for the church, but true spiritual victories such as America needs, cannot be won by means of legislation or political influence alone. All of the political action in the world will not cleanse one stain of sin from our beleaguered nation. This is where some city prayer gatherings miss the point. Though politically enthused, they often fail to recognize that the first step in confronting spiritual strongholds is to deal with Satan's corresponding inroads within the church. Only as we, through repentance, first pull down Satan's strongholds within our own lives are we prepared to confront him on a territorial level. Jesus was more concerned with establishing His presence among the disciples than He was with

confronting Satan, because when His lordship is established among us, it is the nature and authority of Christ speaking through us that penetrates the kosmos and turns back Satan's power.

But, a problem remains—many churchgoers would rather hear about how much power they have than to hear about their need for discipline or repentance. A recent poll indicated that the message of repentance is a flat subject among churchgoers today. If that's true, what should we expect in the nineties if God's people, especially those living in a city under demonic siege, merely posture, neglecting real repentance and prayer?

Historically, when the godly covet righteousness and hunger for intimacy with God, the kingdom of heaven overcomes social disintegration through revival. But, when God's people grow inwardly cold, darkness, lawlessness, and an invasion of demonism prevail within society. When Israel forgot the Lord in the Book of Judges, idolatry and other forms of social evil thrived. But, when Israel remembered the Lord, harlotry, drunkenness, and idolatry were put out of the land.

Consequently, if the modern church possesses no intimate hunger for God, if there is absence of real convictions guiding the pilgrims' progress, if passion for God takes second place to religious pleasure, we then have programs without social power, and Christianity without community impact. Our commands to Satan are futile.

Let's Be Honest

Social revival is the antidote for demonism. That is the kind of spiritual awakening that rejuvenates believers and alters the course of society. Are we experiencing that kind of revival across America today? Not yet. Social indicators and statistical evidence suggest that our culture is getting worse. On our present course, America is headed, city by city, toward destruction.

The late Jamie Buckingham, award-winning columnist, in a *Charisma & Christian Life* article entitled "Buckle Up for the 90's" said: "I do not expect the tide of evil and immorality in America to ebb. We are cycling, as cultures and civilizations have always cycled, and are now on the down side of glory. Our once great and godly nation, having crested the hill of God's grace, has begun a slow descent into the abyss of self-destruction."¹

Was Buckingham's observation justified? Is America losing the battle against principalities and powers? Satan wants to destroy the United States for many reasons: our support of Israel, our evangelistic attitude, our economic ability to help the world, etc. But, if Satan will succeed, he must first establish a generation raised on situational ethics who are denied a biblical education in youth. Then he can produce a society without a consciousness of God, without moral absolutes, and without a sense of social respon-

sibility. Such a generation could not escape calamity; that is a historical fact. Such a generation would embrace a spirit of antichrist. That is Satan's plan.

Is this plan succeeding? Is demonic social engineering overtaking this generation? Let us look at key social indicators that point to a growing demonic invasion of the United States.

Invasion Indicators

1. *Pornography/Homosexuality*

Since 1950 there has been a 65 percent increase in America's population. Compared to this there has been:

- a 243 percent increase in homicide
- a 100 percent increase in suicide
- a 426 percent increase in illegitimate births
- a 212 percent increase in divorce
- a 2,317 percent increase in child abuse
- a 230 percent increase in rape.²

Concerning the dramatic increase in incidents of rape (the fastest growing crime in the U.S.), a recent study by John Court, published in his book *Pornography: A Christian Critique*, found a definite connection between the escalation of rape and the availability of pornographic materials. It also concluded that pornography encompasses more than adult videocassettes. Pornography reflects a social condition or state of mind. There are men, women, and even cities, that are pornographic by sheer lack of values. Recently, Gay

Pride Week was celebrated across the nation. In major cities throughout America, hundreds of thousands of homosexuals rallied to boast their gay lifestyles and, in so doing, illustrated how we have become a pornographic society.

An article in the *Oklahoma City Times* described one such parade:

Gay pride week fetes marred by violence—
Hundreds of thousands of homosexuals . . . rallied around the nation to cap Gay Pride Week. . . . More than 150 leather-clad lesbians, billing themselves as “Dykes on bikes,” roared on motorcycles down Market Street in San Francisco at the head of the largest gay rights parade in the nation. . . . Spectators often joined the festive procession, which included men dressed in evening gowns or garter belts, or wearing black leather vests and skimpy shorts. . . . The paraders, many scantily dressed in the hot sun, marched and danced toward West Hollywood Park.³

The ultimate form of idolatry, and a cardinal indication that a society has come under siege to demonism, is socially accepted homosexuality. In every historical survey of past great civilizations, openly practiced homosexuality, preceded the demise of that society. This was true of Noah’s day, Sodom, Gibeah, Corinth, Rome, Germany, and many others.

In the beginning, homosexuality appears to have been an attempt of Satan to disrupt the lineage of the Messiah. In Genesis 3:15, we find the protoevangelium—the promise that the seed of the woman would someday come forth, being born of a virgin, and would destroy the serpent’s power. Soon after the promise was given, fallen angels had intercourse with the antediluvian women in an attempt to intercept, pollute, and destroy the righteous seed. God responded by judging the giants (nepheli, the offspring of this union), and by commanding Israel not to intermarry with the heathen populations. This was so there might be pure seed in Israel.

When Satan saw that his plan had failed, he began to fill the hearts of men with passion for each other. If men preferred men and women preferred women, no children would be born. Satan’s strategy was to cut off the bloodline of the Messiah. The Bible records God’s historic judgment against those who accepted homosexuality (Gen. 18:16–19:29; 2 Pet. 2:6; Jude 7). In the Book of Romans, Paul signifies that homosexuality is energized by the presence of evil supernaturalism. He also wrote, “Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God” (1 Cor. 6:9–10). The word *effeminate* refers to *catamites* (the passive male partner in a homosexual relationship), while the phrase translated “abusers of them-

selves with mankind," refers to *sodomites* (the dominant homosexual figure). Both activities are condemned of God (Lev. 18:22, 20:13; Rom. 1:21-27; 1 Tim. 1:9-10).

America's acceptance of homosexuality, as well as other forms of aberrant behavior, illustrates contemporary demonism. Homosexuality is demonic. When openly practiced it is pornographic, and it's not homophobic to say so.

A spirit of pornography is ravaging America. The physical toys or objects of pornography (videocassettes, magazines, etc.) are not the core problem, but the symptoms or fuel of a deeper problem. Just as loss or change of appetite accompanies physical illness, so pornography's conquest of America is symptomatic of a deeper spiritual condition—a sickness of the soul of our nation.

Every form of media in the United States today is racing to keep up with the baser appetites of young and old. Television, radio, fashions, education, cyberspace, Hollywood, and advertising are all drifting daily into greater depths of pornography. Like ancient Corinth, we stand blinded by our own intellectual achievements, while morally we die. We're sliding into a cesspool of sensuality where physical pleasures are exalted above the law of God. Meanwhile, AIDS is a national crisis, children are abused by pedophiles and pornographers, women are demeaned and exploited, and teen-agers are ab-

ducted by sick minds feeding on perverted fantasies.

Clarence M. Kelly, former director of the FBI, reported that 77 percent of child molesters of boys and 87 percent of molesters of girls admitted imitating behavior seen in pornography.⁴ These statistics were overwhelmingly supported in the "Final Report of the Attorney General's Commission on Pornography" released in 1986. Government studies reveal 85 percent of pornography is linked to organized crime.⁵

"As it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). America's infatuation with political correctness concerning homosexuality and pornography is prophetically reminiscent of the moral condition of Sodom and Gomorrah at the time of their destruction. This serves as a warning for us today.

2. Idolatry

In Acts 7:41-42 we read, "And they made a calf in those days, and offered sacrifice unto the idol. . . . Then God turned, and gave them up to worship the host of heaven." The Jerusalem Bible says that they worshiped the army of heaven, referring to fallen angels. The Apostle Paul continued this thought by saying, "The sacrifices of pagans are offered to demons" (1 Cor. 10:20). These and other verses reveal that idolatry and demon worship are synonymous.

Anything can be idolized, but behind the physical thing worshiped exists the true object of adoration—demons. Thus, a cardinal indication of demonism is the growing cultural sanction and practice of idolatry.

Modern idolatry can be manifested in one of three ways: 1) classical idolatry—honoring images or created objects as divinity; 2) human idolatry—excessive admiration for another person or thing; and 3) occult idolatry—worshiping a spirit other than God, such as one's self or Satan.

Idolatry, in any form, is socially destructive. This has been historically true. Beyond that, it is also condemned by God. The Lord issued a solemn warning to Israel in Deuteronomy 18:9-14, regarding idolatry:

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be

perfect with the Lord thy God. For these nations, which thou shalt possess hear-
kened unto observers of times, and unto
diviners: but as for thee, the Lord thy
God hath not suffered thee so to do.

In the 1990s, America is experiencing what would have seemed impossible just fifty years ago: an explosion of idolatry. In the United States alone, there are now more than two hundred thousand registered witches, and that number is expanding at an exponential rate.⁶ On college campuses and across the nation, witchcraft, spiritism, New Age practices, and Satanism are gaining ground on American youth. Paganism is exploding as the women's spirituality movement now claims more than five hundred thousand participants in earth-centered goddess cults and the worship of female deities.⁷ Thousands of children from day-care centers and preschools have recounted strikingly consistent stories of human and animal sacrifices in connection with strange satanic rituals.

The symbols and evidence are abundant. The upside-down pentagram or "baphomet," seen in graffiti and turning up in ritual sites everywhere, represents the goat's head and is considered the most powerful symbol in Satanism. The worship of Satan in the image of a goat is certainly nothing new. The Levitical Law (Lev. 17:1-7) forbade the Hebrews from offering "sacrifices unto devils" (Sayir or sair "the he-goat"). One of

the oldest and purest forms of Satanism is the worship of Satan in the image of a “shaggy he-goat.”⁸ Under Jeroboam Satan was worshiped in this way (2 Chron. 11:15). In the Book of Isaiah we find that Satan’s cohorts are sometimes depicted in a similar manner. We read of a time when “satyrs,” demonic he-goat creatures, would dance in the ruins of Babylon (Isa. 13:1-21, 34:14). Josiah in religious zeal tore down the high places of the he-goats: *shearim*, *seirim* (2 Kings 23:8).

This and similar forms of Satan worship have persisted throughout time, cropping up whenever nations forgot Jehovah and submitted to demonic control. Today, the he-goat, is being idolized in various ways across America. Since the 1960s there has been a steady increase in idolatrous activity and an acceptance of it on the part of America’s citizens. Beginning with Edgar Casey and Jean Dixon, many have moved to embrace such persons as Anton Levay and the First Church of Satan. The grand opening of Levay’s church was filled with high-ranking political figures and the Hollywood elite. Indirectly, television programs (like “Bewitched”) glamorized the notion of occult activity.

Cartoons and children’s programs have suckered our children into the occult, and today our kids are playing with Ouiji boards and experimenting with parapsychology more than ever. All of this dramatically points to a growth in the

acceptance and practice of idolatry, and attests to the presence of invading evil powers within the United States today.

3. *Christian Persecution*

According to Christian Solidarity International, more Christians have been martyred for their faith in the twentieth century than at any other time in history. Missionary evangelist Mike Evans was forced to flee Cambodia after government intelligence officials there learned of a plan to assassinate him. It appears that those who wanted him dead despised his Christian testimony. According to *Charisma & Christian Life* (February 1995), *National and International Religion Report* was advised that persecution of Christians is also growing in Iran, where they claim that the Iranian government was responsible for the recent slayings of three Christian leaders. Additional reports of religious persecution are coming in from countries around the world where it is believed that more than 150,000 Christians are murdered each year.

When we hear of the sufferings of our brothers and sisters in Third World countries, we are troubled. We should be. As citizens of the United States, we have not had to suffer great resistance to the message of the gospel in the past. That's changing now as persecution of Christians is on the increase in the United States.

Recently, a woman in Houston, Texas, was ordered by local police to stop handing out gospel tracts to children who knocked on her door during Halloween. She was informed by the officers that such activity is illegal (not true) and that she would be arrested if she continued. On another front, the Ohio Education Association has been busy trying to eliminate conservative religious activity from the state's public schools. The Freedom from Religion Foundation was allowed to distribute pamphlets to public school children in Madison, Wisconsin, called "We Can Be Good Without God."

Religious persecution in America and the growing assault on traditional values are evidence that, as a nation, we have forgotten our Christian heritage. Persecution increases because a growing number of young people mature without biblical instruction—a generation who do not know where they are going or from whence they came. Persecution of Christians in the United States proves that, given enough time, the gradual invasion of anti-God powers will undermine any people, no matter how powerful or religious their ancestors.

Today, Satan's political puppets want our youth to reflect a hostile indifference to Christianity. Public school children are being taught that America was not founded on the Christian faith, and that our forefathers actually wanted a

secular society. The proponents of the big lie work overtime to stereotype Christians as the “bad guys” and to expurgate any and all contradictory historical religious evidence from our textbooks. The first (and perhaps the greatest) president of the United States, George Washington, said of such men, “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim tribute of patriotism, who should labour to subvert these great pillars of human happiness.”

Nonetheless, it is in the name of patriotism that Satan is motivating the ACLU and their friends to erase the positive role of Christianity from American history. Dr. Paul Vitz, professor of psychology at New York University, worked with a committee that examined sixty social studies and history textbooks used in public schools across the United States. The committee was amazed to find that almost every reference to the Christian history of this nation had been intentionally removed. Their conclusion: the writers of the commonly used textbooks exhibited a paranoia of the Christian religion.

Satan’s invading forces target public school curriculum because this is the best place, outside of the churches and families, to indoctrinate children and thus control the future political and cultural landscape. The framers of the Constitution understood this power when they wrote the

Northwest Ordinance, which says, "Religion, morality and knowledge, being essential for good government, schools shall be established in the Northwest territories."

It is obvious that the Founding Fathers intended public education to emphasize religion, morality, and knowledge. They considered it essential for good government. The great men who were led of God to write the Constitution understood that every civilization has been based upon either a theistic or anti-theistic foundation. They learned from history that countries whose systems of education embrace national anti-theistic views ultimately come to ruin. Furthermore, they truly believed what George Washington said, when he argued that it would be "impossible to govern without God and the Ten Commandments." For these reasons the Founding Fathers insisted on an America that was one nation under God. John Adams explained that this underlying philosophy was the cornerstone in the framing of the Constitution. He said, "We have no government armed in power capable of contending in human passions unbridled by morality and religion. Our Constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other."

John Adams believed what Satan already knows—that our great American system would only succeed in governing a moral and religious

people. He believed that our laws and Constitution would in fact fail if our nation ever abandoned the restraints of God's Word.

When men work to separate Christian principles from American education, they deny people the knowledge of good and keep them from embracing the laws of God. To that extent, they are pawns of evil and subvert and destroy both the message and the messengers of righteousness. John Adams would have been stunned by the tortured logic employed by the Supreme Court when it ordered the Ten Commandments removed from the walls of the schools in Kentucky. They actually said, "Lest the students looking upon these from day to day should be moved to obey them." Can you imagine anything so terrible as schoolchildren laying down their guns and obeying such radical ideas as "honour thy father and mother" or "thou shalt not kill"? The members of the Kentucky Supreme Court obviously did not understand that our Constitution depended on it.

There is a power at work in the United States today that does not want this generation to look upon or obey the laws of God. This power is manifest whenever we hear, "You cannot legislate morality." Or, "Whose morality should we impose, yours or mine?" The fact is, every law is an imposition of someone's morality, either man's or God's. All of us live by one or the other. When society chooses to live by the infallible

laws of God, freedom and the good of mankind succeed. But, when we abandon the moral laws of God, we allow an invasion of evil and persecution to corrupt our society. Thus, we endure the spread of the persecution of Christian values in this generation.

Not long ago, the president of Yale argued that we need an intellectual and moral renovation of the students in the colleges of America. He's absolutely right. Growing numbers of Americans believe violence and crimes of intolerance are growing among young people today. But, how do we propose dealing with the problem? Midnight basketball games to get them off the street? Lectures on why kids should not be Nazis? There is only one way to put an end to the moral decay infecting America's youth—reverse the trend that created the problem in the first place. Yes, I'm advocating putting God back in school. I'm advocating putting God back in our courts and institutions—unless we foolishly consider ourselves too wise or advanced for that.

The fact is, while America was guided by the principles of the Bible, we led the world in diversity and cultural acceptance. That was the basis of our greatness. Christianity reached out to all people. Legendary philosopher Alexis de Tocqueville summed it up by saying that America was great because America was good, and that the basis of our goodness was that Christianity had a greater influence over us than over any

other people in the world. He also said that America would cease to be great if ever that influence was diminished.

It was the strong religious convictions of the Founding Fathers, combined with their knowledge of history and the Scriptures, that brought about the conception that an invasion of evil can be restrained, not by human laws alone, but only by God's infallible laws of morality. In 1892 this was argued before the Supreme Court of the United States in *The Church of the Holy Trinity vs. United States*. After exhaustive deliberation, this is what the Court said, "Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind. . . . It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian."

Imagine that. A nation whose laws and institutions are based upon the teachings of the Redeemer of mankind. Why, such a place would surely become the leader in education, invention, and the arts. Such a place would probably become a haven of religious liberty for more types and religions of people than has ever existed anywhere or at any time on earth. Instead of religious persecution and intolerance, such a place would offer hope and opportunity to the huddled masses of the earth.

4. Juvenile Delinquency

The *Chicago Tribune* reports that increasing numbers of teens are not surviving adolescence within the United States. Quoting the national Center for Health Statistics, they state:

- Over 75% of adolescents use birth control.
- Every 31 seconds an adolescent becomes pregnant.
- Every 78 seconds an adolescent attempts suicide.
- Every 90 seconds one succeeds [at suicide].
- Every 80 minutes an adolescent is murdered.⁹

Noted youth speaker Josh McDowell says, "In the 1940's the teachers main problems were talking, running in halls, and chewing gum in class. Today the problems are different, assault, vandalism, teen pregnancy, and drug and alcohol abuse."¹⁰

Josh McDowell is correct. The Federal Bureau of Justice reported nearly one-half of a million violent crimes were committed on high-school and college campuses in the previous year alone.

In an article entitled "Our Violent Kids," *Time* magazine recently reported "an upsurge in the most violent types of crimes by teens."¹¹ Through television, "by the age of 16, the typical child has witnessed an estimated 200,000 acts of violence, including 33,000 murders," the

article went on to say. A major study by Dr. Brandon Centerwell of the University of Washington's Department of Epidemiology concludes that "exposure to television is related to approximately one-half of the homicides committed in the United States, or approximately 10,000 homicides annually. Exposure to television is also related to a major proportion—perhaps one-half—of rapes, assaults, and other forms of interpersonal violence in the United States."¹²

The January 1991 edition of *Charisma & Christian Life* reported that every day in the United States:

- 105 babies die before their first birthday
- 1,106 teen-age girls have abortions
- 1,849 children are abused or neglected
- 437 children are arrested for drinking or drunk driving
- 211 children are arrested for drug abuse
- 1,629 children are in adult jails
- 30 children are wounded by guns
- 10 children are killed by guns
- 135,000 children bring a gun to school.¹³

Violence of this magnitude reminds one of a time long ago. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth

is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:11-13).

In Genesis, chapter 6, we find a precedent that, to this day, continues to mark the collapse of nations—when a people become idolatrous and self-indulgent, they invite the worst kind of influence to invade their culture. They become wickedly perverse, willing to commit acts of violence against the most vulnerable members of their community, if it serves their evil desires. The blood of the innocent cries to God for justice and judgment, and, unless they repent, God delivers the innocent by judging the wicked. This takes us to our next point.

5. Abortion

Nothing is more convincing that Americans are facing a spiritual invasion than the current level of violence occurring in the United States, especially that which targets our unborn children. Sadly, after years of progress by the pro-life movement, President Bill Clinton, on the Saturday following his inauguration, issued four executive orders as follows: 1) he permitted the tiny bodies of aborted babies to be used in medical research; 2) he lifted the restrictions on abortion counseling in federally funded clinics; 3) he lifted the ban on importing the abortifacient RU 486; and 4) he provided federal funding for abortions in military hospitals.

In 1973 abortion on demand became legal with the landmark *Roe vs. Wade* decision. There's no doubt that abortion has become a profitable business for those involved, since abortion clinics have sprung up across the United States, launching a multimillion dollar industry. One clinic employee admitted recently that she made an average of thirteen thousand dollars per month based on a commission of twenty-five dollars per abortion. She compared her job responsibilities to a phone-in boiler room, where each employee sat at a booth answering calls. When a distraught young lady called in, a sales script was read that had been designed to overcome any obstacle that stood in the way of an abortion. The caller was encouraged to come in for "counseling," and to bring the payment for the abortion with her. Once the abortion was performed, the saleswoman would receive a twenty-five dollar commission. The idea is simple. Used car salesmen and con artists have employed the same system for years.

Abortion on demand is the demonic Baal worship of modern times, and is a leading indicator of invading spiritual forces within the United States today.

King Ahab and Queen Jezebel led the Israelites in Baal worship and the sacrifice of children in the Old Testament. It was believed that Baal held the key to prosperity. People desiring

to live in prosperity and ease would bring their firstborn child to the high priest, where scholars say the child would be offered as a burnt offering to the deity. The altar of Baal was in the image of a bull with the head and shoulders of a man. Its arms extended outward and fire belched out from a hole in the chest. The priest of Baal placed the babies on the outstretched arms, where the child would be rolled into the fire. As the child died, the priest and priestess engaged in sexual intercourse, while an orgy occurred among the onlookers.

Recently, archaeologists unearthed a Baal cemetery containing the remains of more than twenty thousand children. The Greek author Kleitarchos described the practice of sacrificing infants three hundred years before Christ:

Out of reverence for Kronos [Baal], the Phoenicians, and especially the Carthaginians, whenever they seek to obtain some great favor, vow one of their children, burning it as a sacrifice to the deity, if they are especially eager to gain success. There stands in their midst a bronze statue of Kronos, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall on the body, the limbs contract and the open mouth seems almost to be laughing, until the contracted body slips quietly into the brazier.

Ancients killed their children for personal convenience and gain, while engaging in promiscuity. Modern Americans have slaughtered more than thirty million for the same reasons. The judgment of God came upon the baby killers of the Old Testament as is revealed in 2 Kings 17. Can we in the United States hope to escape the wrath of God when we have done the same?

“Be not deceived,” says Galatians 6:7, “God is not mocked: for whatsoever a man soweth, that shall he also reap.” The law of reciprocity is catching up with America. Biblically based tenets of morality that have guided our nation for more than two hundred years have been put aside in favor of situation ethics and hedonism. Never in the history of the United States have we, as a nation, permitted such an assault on the Almighty. Like Pergamum, Persia, Gadara, and Corinth, we have opened the door for a hostile takeover of demonic proportions within the United States. When a government acts apart from God, in His place, or against Him, it invites an invasion of evil. If this is allowed to continue in the United States another ten years, I believe the entire superstructure of American culture will collapse like a house of cards. The philosophy of situation ethics, the doctrine of open (as long as it’s safe) sex, the epidemic of

AIDS and other rampant forms of sexually transmitted diseases, the redefining of the family unit, and other abandonments of traditional standards of morality will come to their dangerous and natural conclusion.

Gen. Douglas MacArthur, at the close of World War II, said, "History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or progressive deterioration leading to ultimate national disaster."¹⁴

In other words, it's time for believers in the United States to overthrow the kingdom of darkness through repentance. We must turn from sin and beseech our heavenly Father for revival. D. M. Paton said that revival is the inrush of the Spirit into the body that threatens to become a corpse. That's what America needs. During the famous Welsh revival of 1904, judges were presented with white gloves; they had no criminal cases to try. No rapes, no murders, no robberies, no embezzlements—nothing. People 100,000 strong were converted to Christianity in 150 days! The District Consuls actually met in emergency meetings to discuss what to do with the police, now that they were unemployed. So great was the social impact of revival.

It's Time for America to Repent and Pray

At a time when environmentalists who protect streams, seals, eagle eggs, snail darters, and spotted owls are supported through tax monies, while “butchers” legally slaughter unborn babies, it’s time for America to repent and pray.

At a time when thirteen-year-old girls are forbidden to drive a car, drink alcohol, get married, take aspirin at school, or get their ears pierced without parental consent, but sex clinics are installed on school grounds so these same girls can acquire condoms, birth control pills, and even abortions without the consent of their parents, it’s time for America to repent and pray.

At a time when Nativity scenes cannot be erected on public grounds, yet “artists” such as Andrea Serrano, protected by the highest court in the land, are allowed to display a crucifix submerged in their own urine at publicly owned museums, it’s time for America to repent and pray.

It’s time for citizens to join hands across America in holy dissatisfaction and refuse to continue watching the destruction of the United States by gargoyles from Satan’s dark kingdom. They delight themselves in our demise. Surely such evil demands a godly response on the part of the righteous.

Can Christians effectively respond to horrid invisible powers intent on destroying America? If we as a nation have willingly exposed ourselves to insidious powers, and now as a result are reaping the mischief of these unseen forces, can we now reverse the process of cause and effect and liberate our cities under siege? Yes. The repentant church of Jesus is still the power against which the gates of hell cannot stand.

The Weapons of Our Warfare

When Solomon stood before God and asked what the people of Israel should do in light of their sins and subsequent social demise, God provided an answer, spelled out in four biblical fundamentals:

- (1) They were to humble themselves.
- (2) They were to pray.
- (3) They were to seek His face.
- (4) They were to turn from their wickedness (2 Chron. 7:14).

If Israel would do these things, revival would come. God would hear their prayers, forgive their sins, and heal their cities.

These principles are eternal. God is unchanging. Jesus is the same yesterday, today, and forever, and the law of precedence suggests that what He has done for others He will do for us. The dynamic of spiritual weaponry, that was born of repentance and worked for both Old and New

Testament believers in reversing social decay, will work in the twentieth century to overcome evil and will revive the United States of America.

But, let's not kid ourselves. The fact that believers have access to spiritual dynamics doesn't mean they will respond properly. God's command to Solomon was to do something. It involved energy and will power. Will the church rise to this occasion? And, based on the answer, where is America headed? Some say the church is asleep and Satan's invasion will succeed. Others prophesy revival.

I believe that the future of this nation could include revival—the kind of spiritual awakening sufficient to overwhelm and overcome the efforts of Satan, and to liberate our cities. In 1905 240 department stores closed from eleven to two each day for prayer in the streets of Portland, Oregon. In Atlantic City, only fifty people, from a population of fifty thousand were unconverted in the same year. This could happen again.

But, if indeed America's future is brightened by the possibility of revival, what causes could set it in motion? What would cause believers to humble themselves, pray, and seek God?

History has concluded that societies, including believers, have the potential to experience revival through the catalyst of two different stimuli: revival through crises and revival through repentance alone.

Revival through Crises

Revival can come through crises. Throughout the course of history, God, at times, has allowed a crisis to grip the soul of a nation, so that through it men might come to the end of their human abilities; and, in desperation, cry to God for forgiveness, healing, and restoration. The Old Testament proves repeatedly that tribulation or trials often become God's only means of redemption. The God who chastens whom He loves will allow famine, military aggression, economic woes, or whatever may be necessary to turn the heart of the nation back toward Himself again.

During the American operation against Iraq called Desert Storm, several major magazines pointed out an undeniable historical link between crises and revival. Banners across the United States were seen everywhere: "GOD, GUNS, & GUTS!", "PRAY FOR AMERICAN BOYS!", etc. During times of prosperity in the United States, our cultural tendencies reflect measurable declines in religious interest, while during times of crises our interest in church attendance and faith toward God have increased historically.

For that reason America's future might include calamities or crises. For thousands of years prophets have forecasted calamity for the time just before the year 2000. As we approach the

seventh millennia, Americans may face the greatest shaking since the country was formed. Some Bible scholars believe this has prophetic merit and emphasize the need to repent while there is time.

Revival through Repentance Alone

Revival can also come through open repentance. While a crisis can bring people to repentance long before God sends trouble upon a land, He first sends people of faith (prophets) to announce the impending divine judgment. This is done so that through a last appeal, He might have mercy in place of tribulation.

If God can bring a nation to repentance without introducing a crisis, this is the choice God obviously prefers. In Ezekiel 18:30, the prophet says, “Repent, and turn from your transgressions; so iniquity shall not be your ruin.” Repentance is the key.

When Jonah, the reluctant prophet, spoke to the people of Nineveh concerning the impending judgment of God—that judgment was certain, but open repentance would provide a means of escape. When the king of Nineveh heard the prophetic preaching of Jonah, he believed the true prophet and repented in sackcloth and ashes. The result was a revival of righteousness without the need for crisis. Thus, the destructive spirits over Nineveh were foiled. Could not God spare modern America in the same way? It’s

possible that God did something similar to this in 1940 when prayers were made, and Germany's Third Reich disintegrated as its leadership began making mistake after mistake.

During these crucial days, God is looking for church leaders who will preach repentance in love. The Bible says, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). Calling a people or a nation to repentance is not an easy task. It's easier to preach things people want to hear and will applaud. The time has come when all true ministries will include altars of repentance.

In 1 Kings 22:15-23, we find a time when God grew weary of Israel's negligence of the truth and allowed a "lying spirit" to fill the mouths of the prophets. They prophesied deception and caused the people to trust in a lie. God tolerated this in order to expedite a crisis against Israel for refusing to repent. I believe something similar to this began happening in the United States in the late sixties, and has continued to the present. While some church leaders continue to speak the truth, others have given in to a lying spirit and preach only the popular doctrines that please their audiences. Instead of righteousness, service, and devotion to God, many are made to feel at ease while they dine on doctrines of self-rights and privileges for believers. Portions of these teachings are true,

but they are often without balance, and that is a deadly poison.

Many pastors avoid talking to their congregations about repentance for fear of losing their attendance and support. So, they rob them of their true spiritual life, while seducing them with untrue doctrines and feel-good theology. In 1 Timothy 4:1 we read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Later, in 2 Timothy 4:3-4, Paul wrote, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." This verse is very contemporary. It describes a portion of sermonizing today.

If America is to escape a national crisis, we need, as never before, church leaders who will decry the sins of our nation and people, and that will call America to repentance. It may not be too late for the United States, but we must recognize our fallen condition and repent. In Isaiah we read, "In the year that king Uzziah died I saw also the Lord" (Isa. 6:1). Upon seeing the Lord, Isaiah discovered that he was unclean, and that he dwelt with unclean people. He called upon Israel to repent. In the days of 1 Kings, chapter 22, Israel would not listen to the true

prophets who preached repentance, but preferred the easy messages of the false teachers. Judgment came upon them.

In one year we have had the flood, blizzard, and hurricane of the century. AIDS and other forms of disease are ravaging our citizens. The underpinnings of our society are collapsing. God is talking, but are we listening? The kind of true revival that America needs must begin with the obedience of the Body of Christ. The point of origination is defined: "If my people, which are called by my name . . ." (2 Chron. 7:14). It may take the catalyst of major crises to stir us toward repentance and prayer, or perhaps we shall simply obey the Spirit's pleading. But, through whatever combined source of prompting, church leaders and their congregations must now turn from the addictions of religious entertainment and humble ourselves in this hour of darkness, pray, seek His face, and turn from every shadow of wickedness.

In so doing, believers will triumph over evil forces and open the door for God's restorative power and the recovery of American society. If we, as the Body of Christ, do anything less, America has no future.

In Acts 3:19 we read this promise: "Repent ye therefore, and be converted, that your sins may be blotted out, [and] the times of refreshing shall come from the presence of the Lord." Thank God; we, like Nineveh, have a choice.

Chapter Four



The Victors' Master Weapons

One of the most engaging verses in the Old Testament is Psalm 78:41, where we read, “Yea, they turned back and tempted God, and limited the Holy One of Israel.” This verse represents an interesting notion—that men can limit God. How so? Can we enter heaven and tie God’s arms so that He cannot arise from His throne? There is only one way to limit God—in our minds; in our concept of Him. In Proverbs 23:7 we read of the enormous ability of the mind, “As he thinketh in his heart, so is he.”

When the spies returned from Canaan, they said, “The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof. . . . And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight” (Num. 13:32-33). When the skeptical report of the spies was delivered, “All the congregation lifted up their voice, and

cried; and the people wept that night” (Num. 14:1). Their concept of God’s power to bring them into the promise land had been diminished. God had not changed, nor was He unprepared at that moment to bring Israel’s opponents to their knees. But, Israel limited God conceptually. God had become so small in the mind of Israel, that He became the God of the grasshopper people.

The quality of believers’ relationship with God is determined by their concept of Him. If people have a limited concept of the power and nature of God, they will thereby limit God’s activity in their lives. When I was a pastor, I would leave the hospital and one of the nurses would say, “Good bye, chaplain.” That was their concept of me. But, when I went home, my wife referred to me as “honey,” and received me as her husband. My staff just called me “boss.” Although I never changed, I became separate things to different people. Consequently, my relationship with each individual was determined by his or her concept of me.

In matters of spiritual warfare, we need a concept of God based on Exodus 15:3, where we read, “The Lord is a man of war: the Lord is his name.” Truly, God is militant, and we need to perceive Him as such. Upon the extermination of Amalek, God revealed Himself to Moses as Jehovah-Nissi, the Lord our Banner (Exod. 17:15). He is our banner—the One who goes before us into battle.

For a believer to have an effective, militant prayer life, we must perceive God as a “man of war.” If the United States will see her cities delivered from spiritual bondage, we must understand and join the battle-ready side of God. Our nation cannot afford modern believers who, like ancient Israel, “turned back . . . and limited the Holy One” (Ps. 78:41).

Erwin Lutzer in *The Rebirth of America*, notes, “Only the people of God can arrest our slide into the cesspool of sensuality. But the question is whether we have the moral fiber to put our own house in order so that we can speak to the world.”¹

Thankfully, God is a ready captain. As He provided weapons by which Solomon might see deliverance and restoration for the nation of Israel, so today, American Christians need not stand idly by observing the decline of Western civilization. We, too, can be sufficiently equipped as vessels of power and authority, fully capable of turning back Satan’s invading forces.

What are the liberating weapons available to the Body of Christ, through which the Church may induce spiritual awakening and secure a climate aimed at social renewal?

Weapon #1: Humility

God said in the verse cited in 2 Chronicles 7:14, “If my people will humble themselves.” Although the primary focus in this chapter is to

consider militant prayer, and much has already been said about the need for humility, it must be noted finally that humility plays a positive role in creating effective prayer warriors. Humility keeps us focused on the need for prayer. Humility brings us to repentance and keeps us keenly aware that without God's ongoing help, we will never prevail. Humility forbids false pride and persuades man of his need for preserving and redeeming grace.

Today, many Bible expositors theorize that we are living in the antithesis of humility—the Laodicean age of the church. It's a time when the organized church appears wealthy, popular, and entertaining—modern juntas run by affluent preachers who enjoy all the “perks” of successful, upscale Wall Street businessmen. Sadly, below the surface, many of these leaders and their devotees are inwardly cold, beggarly, and spiritually bankrupt.

In Revelation, chapter 3, Jesus said,

And unto the angel of the church of the Laodiceans write: . . . Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear;

and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:14-19)

Like some congregations today, the Laodicean church exalted itself. This exciting, dynamic fellowship enjoyed numerical growth and political power. Yet despite its fine achievements, many of which were undoubtedly godly, these believers were either ignorant or indifferent to the words of the Apostle Paul, as he witnessed to the church in Galatia, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14a). Instead, they declared, "We are rich and increased with goods, and have need of nothing!" The Lord evidently viewed Christian success differently than did the believers in Laodicea. He explained that while they were outwardly rich, the Laodiceans were, in His eyes, "wretched, and miserable, and poor, and blind, and naked."

Because of the material progress enjoyed by Americans over the past forty years, the subtle possibility of an infection of Laodiceanism is a real and present danger for any congregation.

Compared to other nations we are rich. If we want something, we buy it. If we need ministry, we hire it. If we don't like the way it looks, we pay to have it changed. And, if it convicts our hidden sins, we take our money elsewhere. We tend to get the window dressing just right so

that when we enter the sanctuary on the Lord's Day, we are comfortable and entertained.

While there is nothing inherently wrong with prosperity or success, Christians must understand that God is looking for servants. He resists the proud but gives grace to the humble. He uses finances, but He wants people whose first devotion is to rely upon Him and His power. The heathens trusted in Mammon—the Aramaic god of wealth and earthly power. God wants children who are dissatisfied with anything less than the manifestation of His holy presence.

The strength of America is sometimes the biggest problem in the church. Like Laodicea, we are proud, wealthy, and powerful. There's nothing wrong with that as long as we are not deceived by our strength and arrogantly forget God.

On 30 April 1863, Abraham Lincoln wisely said,

We have been the recipients of the choicest bounties of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these

blessings were produced by some superior wisdom or virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us! It behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.²

Abraham Lincoln would tremble if he could see America today. If we as the church in the United States are to win in the battle against principalities and powers, we must begin on our knees in humility confessing the inadequacy of our ceremonies and programs, and our absolute need of God the Father, the gifts of His Holy Spirit, and the power of His Son, Jesus Christ. With the proper repentant attitude we are more than conquerors through Jesus Christ. Anything less is an unholy mixture, a strange fire in the presence of God. It may draw crowds and make churchgoers cheer, but when the civic auditoriums close up for the night, we still live in a nation under demonic siege unless, "My people will humble themselves."

Angelic Help for the Humble Christian Soldier

For the purpose of a successful military crusade, God provides the humble Christian with

heavenly helpers—angels and spiritual armor. First, let's discuss angels for the humble.

Although they have existed since the dawn of time, angels are again a hot topic in both the secular and Christian worlds. Bookstores of every kind offer a wide variety of angel publications that continue to appear on the best-sellers list month after month. As the only true source for accuracy, we look to the Bible for an authoritative view on angels and their role in spiritual warfare.

From the Old and New Testament accounts, we find the activity of angels as it relates to spiritual warfare defined in the following way: In relation to God, angels serve His person and military program. In relation to the world, angels assist God's action in guiding the nations. In relation to the church, they help in an assortment of critical areas whenever and wherever it's deemed necessary by God for a successful military campaign. Angels are not under the church's command, but they protect the believers and the message of God while they are on the battlefield.

The New Testament word *angelos*, like the Old Testament word *malak*, simply means "messenger." The idea is that angels serve the Lord on earth and in the heavenlies. While the ministry of angels is vast, let's consider four categories that come under spiritual warfare:

1. *Angels participate in guiding the nations.* Angels, both good and evil, take part in the spiritual battle for nations. Throughout biblical history, we find clear evidence that angels have regularly participated in influencing world governments and in shaping human history. While angels are actively involved around the world, they are particularly interested in nations that relate to Israel and prophetic fulfillment. In Exodus 23:20 we read, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." When God brought Israel out of Egypt, He made a promise that His angel would go before them and would assist them in the development of their nation. In recent years, we have witnessed an ongoing involvement of angels with regard to Israel. Following the Six Day War, eyewitness testimonies came in from across Israel of "fiery chariots" that had appeared in the skies above the Jewish soldiers, and that had apparently assisted in their military victory. Some of the best confirmation of these angelic chariots came from the prisoners who swore that they had been frightened into surrender by a heavenly host.

In Daniel 12:1, we discover that the Archangel Michael will play a role in guiding the nation of Israel during the tribulation period. We read, "And at that time shall Michael stand up, the great prince which standeth for the chil-

dren of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time.” Throughout the seven years of tribulation, we read of angels helping God in shaping the future of the nations by dispensing His will and judgment upon the kingdoms of the world. The angels in the Book of Revelation assist in wars and affect “natural” phenomena—such as earthquakes and storms—in ways that will serve the plans of God in directing the world’s future.

America’s forefathers believed that heavenly providence played a role in the formation and establishment of the North American continent. Over the past few years, we in America have experienced the most destructive weather in hundreds of years, and in some cases the most devastating storms on record. When we understand that angels strive with the nations by controlling natural phenomena (such as weather), we realize that God may be trying to say something to the United States today. In 2 Chronicles 7:14 we read, “If my people . . . will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven . . . and will heal their land.” If we participate in militant prayer and repentance, God will send forth His “heavenly host” to assist in guiding our nation back into moral and spiritual recovery!

2. *Angels are battlefield messengers.* Message-bearing is the first and most recurrent function of angels. Thus the title *angelos*—messenger. Angelic message-bearing is most common during decisive events of a celestial order, such as the birth of Christ or national spiritual warfare. It was an angel that brought God's prophetic message to Mary concerning the immaculate birth of her Son, Jesus (Luke 1:26-38). Earlier, a similar message had been delivered by an angel to Zechariah about the conception of his son, John the Baptist (Luke 1:5-25). After Jesus was born, the angels moved into a battlefield-messenger role, delivering a warning message to Joseph and instructing him to flee with Mary and Jesus into Egypt. The angel said, "Flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13).

In the Book of Acts, we find an example of how angels can serve the Church as God's messengers during spiritual warfare. Satan had filled Herod's heart with hatred for the Church. James was killed and Peter had been imprisoned for preaching the gospel. When the believers understood that Herod was also planning to kill Peter, "prayer was made without ceasing of the church unto God for him" (Acts 12:5).

Peter was in a strict prison confinement, sleeping between two Roman soldiers in chains. During the night, an angel entered the prison

and hit Peter on the side. "Arise up quickly," the angel said, "Gird thyself, and bind on thy sandals. . . . and follow me" (Acts 12:7-8). Peter thought that he was dreaming as he followed the angel out of the prison and past the guards. It was not until he was outside and standing on the street that Peter realized that the *angelos*, the messenger of God, had spoken God's message and delivered him from the Roman prison.

Other accounts of angels serving the military purposes of message-bearing reveal that angels are sometimes perceived as heavenly beings only after they have departed. Such was the case with the angel that appeared to Gideon in Judges 6:11-24. Hebrews 13:2 says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." When angels appear they can be brilliant and even frightening, but usually they appear in simple human form. It would be interesting to know how many times we have encountered these mysterious "strangers," and how often they have offered us words of counsel. Because one never knows for sure, we should always be listening for the "message behind the speaker's voice." This is especially true during times of important decision making and of spiritual warfare.

3. *Angels provide battlefield protection.* In an earlier chapter I related the story of a young possessed boy and his attempts to harm me. It has always been my private belief that the "some-

thing" that came between me and the young man was a guardian angel.

In the Scriptures we read how angels were assigned to protect Jesus. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. 91:11-12). Such verses reflect the ancient (and I believe accurate) Jewish belief that God assigns protective angels to those who belong to him.

The writers of the early church, including Origen and Eusebius, believed that each person is accompanied by a personal guardian angel. The followers of Christ evidently held this view, for when Peter stood outside knocking on the door at Mary's house, they said, "It is his angel" (Acts 12:15). This is certainly true of children according to Matthew 18:10, but whether or not the continual presence of guardian angels applies to adults in every situation is difficult to prove. In any case, I believe the duty of protective angels in escorting us through the battlefield is a certain biblical reality.

In Hebrews 1:14 we read, "Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Protecting the saints is a vital part of angelic ministry. In Daniel 6:1-23 this was illustrated in the familiar story of Daniel in the Lions' den. After a sleepless night of fasting, King Darius ran to the lions' den and cried, "O Daniel, servant of

the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel answered, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths" (Dan. 6:20-22).

Another illustration of angels protecting the servant of God is found in 2 Kings 6:13-17. The king of Aram hated Elisha and sent spies out to track him down. When they found Elisha in the city of Dothan, they surrounded him with a great army. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots" (2 Kings 6:15). The servant of Elisha said, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them" (2 Kings 6:15-16). Elisha prayed that God would open his servant's eyes and allow him to see the angelic realm. "And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:17).

During spiritual warfare, people often pray for God to surround their homes and to provide their children with angelic shelter. Volumes of reputable testimonies have been given to confirm the verity of such angelic protection. Obviously, this is a great source of comfort for Christians who are on the battlefield. Sometimes angels deliver messages. Sometimes they deliver themselves as guardians!

4. *Angels bring comfort and strength to the battle-weary.* The Prophet Daniel had been in militant prayer and fasting for three weeks. He was interceding to God and conducting war in the heavenlies for the future of the nation of Israel. While he stood on the bank of the Tigris River, the Angel Gabriel suddenly appeared before him. Daniel fell on his face saying, "How can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me" (Dan. 10:17). Daniel fell down trembling—overcome by the extent of his fast and by the glorious presence of the angel. Then the angel touched him, saying, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong" (Dan. 10:19). When the angel touched Daniel, he delivered strength to the prophet. Daniel was afterward energized and continued in spiritual warfare.

Psalm 34:7 is a beautiful verse that was written from the soldier's battlefield perspective. It says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." It was an angel that ministered strength and deliverance to Elijah in 1 Kings, chapter 19, when the prophet was running for his life and trying to escape from the wicked queen Jezebel. In the New Testament, we find angels ministering strength to Jesus after His fast and temptation in the wilderness (Mark 1:13). Thankfully,

the ministry of angels is not limited to great prophets or to Christ alone, but as the Apostle Paul taught, they are ministering spirits, sent forth to deliver battlefield strength to all of God's children (Heb. 1:14).

Armor for the Humble

In Ephesians 6:13-17 we read about the second heavenly helper—spiritual armor. It's interesting that before we are commanded to pray (verse 18), we are told to put on the whole armor of God. To the world it may sound foolish to speak of armor for the humble. The world's view is that the humble will ultimately get squashed, that might is right, and that only the strong will survive. That's what the mighty Roman Empire believed, and they laughed at Jesus for preaching a message that said "the meek shall inherit the earth." But today there's nothing left of the old Roman Empire, and Christianity has encircled the globe.

To the Greeks knowledge was all powerful. People from around Asia migrated to the Parthenon to venerate Athena, the Greek goddess of wisdom, and to listen to the greatest known human intellects argue that the mind was the mightiest force of all. But, today the majestic temple of Athena is in ruins, and the once great Parthenon is the habitation of goats.

The point is, you cannot judge the church's power by human measurements. As we humble

ourselves before the Almighty, we are directed by the Holy Spirit to put on the Christian's coat of mail. This is supernatural equipment designed by a supernatural God for supernatural warfare.

1. The Girdle of Truth

First of all, we are commanded to gird our loins with truth. In New Testament times, the soldier's girdle was the broad leather belt that was buckled around the waist. It protected the loins and harnessed the sword.

A great deal has been written about the girdle of truth with the focus usually on speaking the truth or quoting the Word of God. But, this verse is actually talking about Christian character. In ancient times, it was believed that the essence of a man's character issued forth from his loins. It's clear from this analogy that Paul wanted the Ephesians to see how important, and how powerful, truth is to our Christian experience. What we do and say in truth is very important in spiritual warfare.

But, having our loins girt about with truth addresses more than human endeavor. It speaks of an internal reaction to the consistent presence of God, in which we are made partakers of God's divine nature. God is truth. As we walk in the Spirit, we experience God in devotion and service until we are overtaken by a nature that loves and embraces the righteousness of God, and despises everything that makes a lie. "This then is

the message which ye have heard of him . . . that God is light, and in him is no darkness at all" (1 John 1:5).

It's easy to see why the girdle of truth is a powerful guard in protecting us from the enemy. Satan is the antithesis of truth; he is the father of lies and cannot approach the presence of God's light and truth.

2. The Breastplate of Righteousness

Secondly, we are to put on the breastplate of righteousness. The breastplate was actually two plates, one on the front and the other on the back, hung over the neck and tied together on the sides. It protected several vital organs, but primarily the heart.

Today, we think of our minds as the seat of volition. But in ancient times the heart was considered the area from which our free will and resolve flowed. The sixth chapter of Ephesians reveals that the soldier's resolve is to be based, not on our good deeds, but on God's perfect righteousness. It's very important for the believer to understand that while our good works are important, they will never sustain us when we are confronted by the enemy. Sometimes Christians approach the battlefield on the basis of their good deeds, only to experience discouragement and defeat. Satan attacks their righteous acts with accusations and condemnation,

deriding and questioning their motives until they often lose faith in themselves and their accomplishments. But, Satan cannot question the righteousness of God, and when His righteousness is the believer's breastplate, we can march into battle having full confidence in the imputed righteousness of Christ.

3. Shoes of the Gospel

Thirdly, we are to shod our feet with the preparation of the gospel of peace. Here we find one of the central functions of spiritual warfare—advancing the gospel. Our feet are to be carried into battle on the same material that can liberate Satan's captives. The preaching of the gospel is to be the dynamic that provides our authority, our footing, and our military stability.

Today, Christians in the United States face an unfriendly Supreme Court, a hostile public education system, and a liberal federal government. While these entities are good at opposing the church, they offer no answers for the social decay troubling our nation. They vainly study and introduce social programs only to watch them miserably fail. But, the simple preaching of the gospel breaks the bands of wickedness. It makes junkies come clean, criminals repent, and fathers come home to their children. It can repair marriages, convict corporate cheats, and even rebuild society if we will give it a chance. It was

Paul who confirmed to the Romans that the gospel of Christ was “the power [*dunamis*, dynamo] of God unto salvation” (Rom. 1:16). As warriors of God’s kingdom, we can enter into battle with a full assurance of victory, when our feet are born along by the power of the gospel.

4. The Shield of Faith

The fourth part of our armor is the shield of faith and speaks of our confidence in God. Trust in God is the Christian’s first line of defense, and is the protective gear used during spiritual warfare to quench the fiery darts of the wicked one. The Roman soldier used his shield to hide behind in the heat of the battle, but we find that the battle shield was useful for even more. The shield was about four feet high and over two feet wide and made of a thick leather hide. Because it was common in ancient times to douse the end of the arrows in an oily mixture, and then ignite them before shooting or throwing them at the enemy, the experienced Roman soldier would soak his leather shield in water for several hours before going off to war. Once on the battlefield, his shield would provide him with an effective defense against the enemies’ fiery darts and arrows.

The Apostle Paul likened our faith in God to a shield that will not burn. When our confidence is in God, rather than in human skill, we win battles day by day as we learn to put our faith and trust in Him.

5. The Helmet of Salvation

The fifth part of the Christians armor is the helmet of salvation. A soldier can receive wounds to most parts of his body and live to fight again, but a serious wound to the head is usually fatal. The helmet of salvation is needed to protect the believer's thought life. First, it's important that we understand with our head, as well as with our hearts, that we are saved by faith in the redemptive work of Christ. Secondly, we need an ongoing source of protection for our thought life each and every day. In the field of spiritual warfare, none dare enter without a divine helmet of salvation. Those who do, often fall on the battleground, injured by arrows of lust and deception.

The helmet of salvation is the Christian's best defense against demonization. While I do not believe that a born-again Christian can ever be demon possessed, I do believe that some Christians are troubled by demons (oppressed). There are different ways that a Christian can wind up demonically afflicted, but usually it begins in the mind. Satan hammers at our thought life continually. He knows that all of us are tempted and enticed to sin, and so he preys on our individual weaknesses. If he can once get us to fall into and persist in an ongoing debauched thought process, his battle is nearly won. Thankfully, we have a "thought shield" if we will put on the helmet of salvation.

6. The Sword of the Spirit

The sword of the spirit is the Word of God and is the last of the soldier's hardware. Unlike the other articles of armor, the sword is both defensive and offensive. Paul undoubtedly drew this analogy from the example of Jesus, who exemplified for every believer the power of the Word. For Jesus, there was no greater sword than the written Word of God. He overcame every obstacle, from the scoffing of the Pharisees to Satan's tempting in the wilderness, by the power of the Word. As the Word incarnate and the head of the church, Jesus now leads His people into battle. We must follow our captain's lead, take up the sword of the Spirit, and let God's Word quicken and direct us from victory to victory. In the Old Testament, we read of Eleazar (2 Sam. 23:10) who fought with the Philistines so long and hard that his hand melded to the handle of his sword. This is the victor's goal: to have the Word of God so engrafted in our hearts, that it fuses to our hands in the day of battle.

Weapon #2: Prayer Power

After we put on the armor of God, we are then commanded to "pray always with all prayer and supplication" (Eph. 6:18).

Robert E. Lee (famed southern preacher) once wrote, "Knowing that intercessory prayer is

our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray—to really pray.”³

In 2 Chronicles 7:14, God continues saying, “If my people will . . . pray.” In the eleventh chapter of Luke, the disciples came to Jesus and said, “Lord, teach us to pray.” This is the desire of every true believer—to know how to pray as we ought.

Clearly there are different ideas about prayer. Some teach that what we say, confess, and claim is the point and power of our prayer life. But, if we give in to that kind of pop theology, we hold in contempt God’s sovereignty. We arrogantly claim our will as more important than God’s will and wisdom. Instead of name it and claim it, Jesus taught His disciples to pray, “Your will be done on earth as it is in heaven” (Matt. 6:10).

As we submit to His will in prayer, we grow and mature in three basic areas of prayer.

First, there is devotional prayer. Daily appointments with God where people offer prayer and praise to God and open their hearts and receive spiritual sustenance. This is very important.

Then there is intercessory prayer. This type of prayer often accompanies militant prayer but is equally distinct in that its primary purpose is

to intercede or act on behalf of another. During times of war, the U.S. Air Force will fly flights of interdiction. This means that when the enemy sends their aircraft into strategic areas to fight American soldiers, the U.S. Air Force responds by sending out aircraft to cut them off at the pass, heading them off or intercepting their planes. This is the basic objective of intercessory prayer. It is one believer interdicting the enemy on behalf of another.

Finally, there is militant prayer, which concerns itself not only with interdiction, but actually initiates the aggression. Let us consider militant prayer.

All Christians need devotional prayer. Some practice intercessory prayer. The time has come for mature Christians throughout America to operate in militant prayer. John Knox was so well known as a prayer warrior that the queen of Scotland, "Bloody Mary," confessed that she feared the prayers of John Knox more than an army of soldiers. Born of a repentant heart, this is the kind of exercise in spiritual authority that will turn back archons and liberate communities held captive by spiritual powers.

The Need for Militant Prayer

Currently, many Third World countries are experiencing the greatest revival in their respective histories. In each of these nations, we find that the liberating factor includes militant prayer.

Ed Silvos, a native of Argentina, founder of Harvest Evangelism, and an integral part of the present Argentinian revival, writes, "All kinds of prayers are offered in Argentina, but the most unique prayer is in the context of spiritual warfare. Christians seem to have two focuses in their prayers: God, to whom they address all honor and praise; and Satan, whom they boldly and aggressively rebuke."⁴

Ed Silvos goes on to describe how believers in Argentina believe that militant prayer plays a vital, active role in God's plan of redemption, and that, without the Church's prayers, God will not reclaim territories invaded by Satan.

Omar Cabrera, considered by some to be the dean of power evangelism in Argentina, has made a habit of secluding himself in a hotel room for days of militant prayer before ministering in a new city. He prays, binding the demon who controls the air or heaven above the city. Afterward, he goes public announcing to the people that they are now free to come to Christ. Like slaves freed from their shackles, thousands run to give their lives to Jesus.

Every verse in the Bible dealing with spiritual warfare indicates that the action must begin on earth. Jesus commissioned Paul to preach to the Gentiles and to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18a). It is the believer's responsibility to ask before God will

respond. We must bind and release on earth for heaven to do the same. Part and parcel to the great commission is the Church's responsibility to cast out demons, and to tread over the power of the enemy.

Invading Satan's Headquarters through Militant Prayer

In Nehemiah 9:6 the prophet spoke of more than one heaven: he saw the heavens and the "heaven of heavens." These were not peripheral heavens as taught in Mormonism, but heavenly divisions as Paul referred to in 2 Corinthians 12:2, saying, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one [was] caught up to the third heaven."

Satan was called Beelzeboul, "lord of the height," by the Jews. Some Bible expositors believe when Paul referred to a third heaven, he was speaking from his scholarly upbringing as a Pharisee concerning three heavens which included a domain of air (the kosmos), or height, controlled by Satan. In pharisaical thought, the first heaven was simply the place where the birds fly, anything removed from and not attached to the surface of the earth. On the other end of the spectrum and of a different substance was the third heaven—the dwelling place of God. This was the place from which angelic spheres spread

outward. Between the first heaven where the birds fly and the third heaven “where dwells the throne room of God” was a war zone called the second heaven. This was the kosmos—the Hebrew equivalent of the Persian Arhiman-abad—the place where Satan abides as the prince of the power of the “air” (*aer*, the lower air, circumambient), a sort of gasket heaven, the domain of Satan encompassing the surface of the earth. From here kosmokrators could overshadow cities, intrude upon, and attempt to influence the affairs and governments of men.

It was also believed that the kosmos not only influenced earth’s governments and puppeted human counterparts, but that Satan’s minions sought to close the heavens above the city so that God’s blessings could not flow into it. Later, it was believed that when saints bent their knees in prayer, they had to pray through walls of opposition contained within this gasket heaven. The level of spiritual opposition to the saints’ prayers depended on how far the city had fallen under Satan’s control.

This continues today. When our prayers leave our lips they go upward through the devil’s domain to the throne of God. If Satan considers the prayers significant, he rises up to oppose them, both going to and coming from the throne of God. Therefore, the second heaven is considered a war zone for our prayer life and the residence of the power of the air.

From the air above our cities, evil powers seek to influence church direction, social philosophy, and legislation. The effectual, fervent prayers of the righteous are the battering rams that can push through all demonic opposition enroute to and from the throne of God. This was illustrated in the tenth chapter of Daniel, where the prophet prayed for twenty-one days until the angel broke through and delivered God's answer. The persistence of our prayers, when they are prayed "according to His will," creates activity within the second and third heavens. In turn, the heavenly responses affect every level of spiritual and physical society. In cities where prayer is active, the heavens can be opened so that the healing power of God flows in freely. Daniel prayed until he pushed a hole through the walls of demonic opposition and the heavens opened with spiritual revelations. Elijah continued in prayer until the heavens opened and the rains fell. The disciples continued until their prayers penetrated the heavens and the glory of pentecost came rushing down from the throne of God. Jacob prayed and the heavens opened. Angels ascended and descended. Elisha prayed and his servant beheld the heavens opened and the host of heaven standing upon the mountains to help them.

Repentant Christians in Portland, Chicago, New York, and other places in America, regardless of size, must pray until the heavens open

and archons are set to flight as the skies are cleansed of demonic rule. Thus the blessings and restorative power of God will flow freely into our cities.

The Yalu River

As one considers the idea of militant prayer, there is what I call the Yalu River Dilemma. From 1950-53 America fought one of her most bloody and forgotten battles—the Korean War. My father served in this conflict in which the dictator of North Korea, Kim Il Sung, obtained military help from the U.S.S.R. dictator, Joseph Stalin. During this time the Chinese army, on 26 November 1950, surprised Gen. Douglas MacArthur by crossing the Yalu River in great force. Hitting the exposed flanks of MacArthur's forces, the Chinese stunned the allies and forced them back. By Christmas of the same year, the United Nations forces were once again fighting below the 38th Parallel.

It was this point that would set President Truman and General MacArthur at opposing positions. Truman—thoroughly frightened by China's action and fearing the possibilities of a world war—moved to limit the confrontation, while MacArthur pressed to bomb the bridges at the Yalu River and expand the war into China proper. Truman refused and decided to allow only the Korean halves of the Yalu bridges to be bombed. By March of 1951, Truman announced

his limited war policy. This compromise infuriated MacArthur, who in turn released his *Military Appraisal*—a document that amounted to an ultimatum to the Chinese and to President Truman. This resulted in Truman's decision to dismiss MacArthur. "By this act," the president said, "MacArthur left me no choice—I could no longer tolerate his insubordination." MacArthur was ordered to return home—relieved of duty. Afterward, MacArthur addressed the Congress where he made his famous statement: "There is no substitute for victory!"

Douglas MacArthur wanted to end the war by a total military victory in Asia. Truman chose to continue a limited engagement. In the spirit realm we face this same type of dilemma. As a local church or as individuals, we war in prayer. When apparent victory comes, we slack off in our prayer assault, only to discover later the same problems resurfacing. In cities under demonic siege, it's critical for Christian soldiers to remember this key point. A limited war policy or passive approach to prayer will result in the enemy's retreat behind his own Yalu River (stronghold)—there to regroup, strategize, and attack again when prayer has ceased.

Whether your prayer concerns are corporate or individual, recognize that God gives you what the U.S. government refused to give MacArthur during the Korean War—the power to move beyond the protective bridges of your enemy's

stronghold. God allows the contrite saint to invade the opponent's headquarters through the power of fervent prayer, to identify and bind the ruling prince through the power of Jesus' name, and to persistently fast and pray until heaven's anointing annihilates the gates of hell, destroying the fortress walls of nefarious warlords until there is no place within their gates to counsel among themselves. Instead, these servants of Satan are offered no quarters as they are set to flight before the power of persistent and prevailing militant prayers.

It is this kind of fervent military response, commanded by repentant hearts, that the kosmos cannot withstand. While prayers of compromise are mocked among the kosmos, the saint whose steadfast heart is controlled by God's Spirit will gain victory over the enemy and over geographic demonization.

Attributes of Effective Militant Prayer

During times of emergency, God has special people whose primary concern is the moral health of the nation. These have been known as revivalists and radicals. We refer to them here as prophets of prayer. Such men were Elijah, Jeremiah, and John the Baptist. At critical times in history they appear on the scene to reprove, rebuke, and exhort the Church toward righteousness, and to battle with principalities and powers. Their home is the watch tower. They are

often labeled as extreme, negative, fanatical. In some ways they are. This is because their single-minded calling does not allow for politics. They trouble many and offend others. Liberals are repulsed by them. But, they are called by God to exhort the church to do battle with Satan, and to live holy in wicked times. The church cannot repay the debt these prophets of prayer are owed.

There are several key things we can learn from their effective prayer style. First, there is sincerity. Those who are not sincere should avoid militant prayer. When one engages with principalities in battle there is demonic confrontation. If the believer is sincere, God goes before them into the battle and makes the difference. Sincere Christians need not fear the enemy, for we, and our house, belong to the Lord. But, if people are not sincere, they might bring trouble upon themselves. This was illustrated in the Book of Acts when the sons of Sceva tried to cast out a demon. We read, "And the man in whom the evil spirit was leaped on them, and overcame them . . . so that they fled out of that house naked and wounded" (Acts 19:16).

Another part of effective militant prayer is praise. All prayer should begin with praise. This is especially true during militant prayer because Satan cannot endure praise toward God. The Bible tells us that God inhabits the praise of His people. This is our goal, to create a habitation

for God and His people, and where demons cannot dwell. When Saul was troubled by an evil spirit in 1 Samuel 16:14-23, David played a harp and sang praises to the Lord. This drove the evil spirit away. Individual or corporate attempts to organize prayer for our cities must begin with times of praise and thanksgiving to the Lord.

The third key to effective militant prayer is urgency. When my wife was rushed into emergency surgery with complications, my prayer life went from casual to urgent. When my youngest daughter lay unconscious after accidentally ingesting an adult prescription drug, my prayers became urgent. Sometimes circumstances make urgent prayer necessary. A ruler came to Jesus saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live" (Mark 5:23). His prayer was urgent.

Today, one can read the paper or watch the evening news and find cause to pray for America with urgency. When the king of Nineveh understood that his city was under sentence of judgment, he commanded all of Nineveh, saying, "Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish" (Jon. 3:8-9 NIV). Serious prayer warriors feel a sense of urgency as they pray.

They are in tune with the times and recognize cultural disintegration. In fact, the renewed emphasis on militant prayer within the United States today is in response to what many see happening within our society.

Another key ingredient to militant prayer is fasting. Jesus made it clear that fasting is an integral part of effective spiritual warfare. He prepared Himself with fasting before being tempted of Satan in the wilderness. When His disciples were unable to exorcise a demon, He said, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). Through fasting Daniel brought down the demon prince of Persia.

Later we shall discuss how fasting works, and why it is vital for the church today.

Militant prayer is also specific. Because each community is different, militant prayer must be specific. We must discern the strongholds within our particular city and target them with militant prayer. This includes understanding the political as well as the spiritual climate of our community. For example, cities like San Francisco and Portland are dominated by a spirit of complacency, homosexuality, and depression, while areas such as Las Vegas suffer from a spirit of greed and lust. Jesus gave spiritual discernment to the church so that we can pinpoint Satan's strongholds within our community and respond with militant prayer.

The sixth key to effective militant prayer is confessing authority. "You will receive power when the Holy Spirit comes on you" (Acts 1:8, NIV). This verse identifies the authority granted to humble believers. Peter said to the cripple: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). This was authority in action.

God gives authority to the humble. Because of this we have boldness to enter into prayer warfare, and to speak authority for our city. Both fear and authority can speak. Fear spoke when Job said, "For the thing which I have greatly feared is come upon me" (Job 3:25). Fear spoke again when the spies who entered Canaan said, "We be not able to go up against the people; for they are stronger than we" (Num. 13:31). But, authority spoke when Caleb replied, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30). Like Caleb, we have God's authority to claim our cities through militant prayer.

Several years ago in our church, we responded to this realism by starting the Care Ministry, which follows the basic format of most cell-group ministries, with some important additions. Each of our Care groups ends its weekly meetings by prioritizing authority in prayer. First, people pray for each other. Just as Daniel first chastened himself in prayer, so there must be an ongoing

self-discipline in prayer before we engage in spiritual combat for our cities. Prayer is offered during this time for the specific needs of the group members.

Each Care group then turns its attention outward and prays toward the north, south, east, and west of that particular Care group location. Spiritual authority is released as each group does the following:

- (1) Binds spiritual powers from advancing any further against the people in that neighborhood. The name of Jesus is hallowed above every spiritual influence, and specifically against the kosmokrators over Portland. This is done in anticipation of the day when invisible walls crumble and the Lord visits Portland with revival.

- (2) Releases spiritual captives by interceding in prayer. They pray for the Holy Spirit to open the eyes and ears of those who are spiritually bound, so they might see and understand their need of Jesus.

- (3) Prays that the kingdom of God will be enlarged through their ministry efforts, and that God will use all group members to evangelize their neighborhood with the gospel. They pray for boldness and sensitivity so they will recognize daily opportunities to witness.

- (4) Prays that those liberated from demonic power will find a Bible-believing church that can best minister to them on the basis of their individual needs.

(5) Prays for our nation, and that the moral laws of God will be established within our society. During this time specific laws and legislation are targeted. They pray for a national revival.

Through this weekly exercise in spiritual authority, our people have come to see, even expect, a weekly harvest of souls liberated through militant prayer. Equally important, many have come to realize that every child of God is given this opportunity, and that when it comes to engaging principalities and powers, failure can only come by default. As David said in Psalm 149:8-9, "To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD."

Another part of militant prayer is proper focus. Effective militant prayer focuses on God, not on Satan or his demons. Mature believers do not seek to confront Satan personally. Instead, they seek the Father and allow Him to fight the battle through them by providing insight and guidance concerning spiritual warfare.

When Michael the archangel was disputing with the devil about the body of Moses, he did not confront him on a personal level, but said, "The Lord rebuke thee" (Jude 9). Usually, a Christian should not pray, saying, "I command you Satan" to do this or that. This tends to make the battle their own. We are to focus on the Lord and allow Him to direct the battle.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). When we are in communion with Him, it is the nature and authority of Christ speaking through us that penetrates the kosmos and brings down Satan's stronghold.

Number eight in effective militant prayer is defense. While the believer's normal duty in spiritual battle is offense, the very nature of encountering evil forces often requires Christians to pray for a fence of protection around themselves, their children, and their nation.

In the Scriptures, we find that Satan could not touch Job while the protective fence of God was up and around him. It was only when God lowered the fence and allowed Satan to test Job, that Satan could enter the scene. Today the fence is down around America, and spiritual darkness is invading the United States from the four corners of the earth. As never before, Christians need to know how to protect themselves and their children from Satan's insidious presence.

For the purpose of spiritual warfare I have developed a simple but effective prayer outline that can be used for building a protective fence. When necessary, this outline can be used by believers to protect their children and family members, or as an intercession for America. As we enter covenant prayer with God, we erect a supernatural picket fence, beyond which Satan

cannot enter. Each plank of the fence is divided into six five-minute segments, and each is “nailed up” during the following specific half-hour of prayer:

Praise. The first five-minute segment of prayer is in praise toward God and produces a three-fold spiritual benefit. First, we fulfill the commandment to enter God’s presence with praise, humbling ourselves and recognizing the supremacy of God. Second, God joins us by inhabiting our praise. Third, since Satan cannot endure praise toward God, we thus fulfill the first primary goal of warfare—to create a habitation for God and His children where Satan cannot dwell. Praise is the first plank in building a protective fence.

Confession. The second plank is raised through confessing our sins and receiving forgiveness. This is very important in spiritual warfare because Satan can otherwise use our unconfessed sins against us and try to bog us down in a quagmire of condemnation and ineffectiveness. When we follow our praise time with confession, we neutralize Satan’s power and condition our hearts for spiritual combat. If we are trying to pray a protective fence around a loved one or location, we should also ask that God will make them aware of the need for confession. Empowered by the forgiveness of sins, we can then move forward in confidence.

Praying Scripture. Jesus used the Scriptures like a soldier uses a sword in combat. In Jeremiah 23:29 we read, “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” The wise Christian soldier learns to quote Scriptures that correspond to his specific needs. Satan may be able to resist our own personal thoughts or commands, but he cannot defy the Word of God. This is key in building a supernatural fence of protection. Some try to build a fence out of philosophy. Others try psychology. But five minutes of praying the Word, and we can securely fasten the next supernatural plank.

Intercession. During this five-minute segment, we focus on the persons or things at the center of our concern. We hold them up in the presence of God and intercede for their protection. We may need to pray for a hedge of protection around their minds, or their homes. Satan’s attack might include one or more members of the same household. Or, as in the case of our country, it could even include whole segments of society. In 1 Timothy 2:1-2, we are commanded to intercede for all who are in authority. Following that directive, we can pray a fence of protection around the local mayor, the city council, or our state representatives. In each of these scenarios we are walking in obedience to the Word of God, and are directly intervening for our leaders in the heavenlies.

Waiting and Listening. The next plank erected during the half-hour of power comes from waiting on the Lord. This five-minute segment helps us to discern our marching orders. It is also during this time that we receive insights concerning the battle, and we learn to recognize the Shepherd's voice. In Ecclesiastes 5:2 we read, "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." In other words, there is a time to speak, and there is a time to be silent and listen to the voice of the Lord.

Praise Again. We install the final plank by devoting the last five minutes to praise. We offer praise and thanksgiving to the Lord of protection. We praise Him for who He is, and we thank Him for hearing us. Through this simple but effective half-hour, we can close ourselves in with God and build a defensive hedge, beyond which Satan cannot enter. This is the defense of militant prayer.

The ninth and last major ingredient of effective militant prayer is expectancy. In James 4:7, the apostle says, "Be submissive to God. Stand up to the devil and he will turn and run" (NEB). We also read, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). This means that individual prayer warriors can expect things to happen when they

pray. Sometimes in looking at the awesome scope of a national crisis brought on by submission to evil, we as individuals feel powerless, as though our individual prayer lives will be of little effect. But, this is not true. A nation is simply a multitude of individual persons. Each time an individual decides to live for God, we move one person closer to revival.

Historically, every notable revival began with the individual. The Reformation began by the convictions of Martin Luther. Paul stood alone in Ephesus, a city ruled by an unsurpassed religious and political machine, yet he was used of God to establish a church there, which helped release the minds of men and women from the deceptions of Diana worship. When Charles Finney launched into evangelism, he took onto his team a man named Nash, who made prayer his only role. When Finney preached, Nash stayed behind and prayed. As many as fifty thousand accepted the Lord in one week. Jonathan Edwards, George Whitefield, Gilbert Tenant, Shubal Stearns, Daniel Marshall, Billy Sunday, and numerous others proved one cannot underestimate the power of a single Christian in prayer.

The Canaan Illustration

The story of Joshua and Caleb, and their entry into Canaan, illustrates the ability of individual believers to overcome the efforts of archons and change the trends of cultural devel-

opment. In Numbers, chapter 13, we find the children of Israel upon the mountains above Paran overlooking the land of Canaan. For forty years, Israel wandered in the wilderness until they found themselves at the entrance to the blessed Promised Land. It was here that God instructed Moses to send twelve spies, leaders from the tribes of Israel, to enter secretly into and spy out the land of Canaan. But, they were soon confused. Upon entering Canaan, the spies found not only fertile fields, an abundance of beasts, and unlimited milk and honey, but giants—the nepheli, the dreaded sons of Anak. Demonic people had moved into the Israelite's inheritance and laid siege upon the *haraboam*, the land promised to Abraham. The cities had thick, towering walls and strongholds with towers, and fortifications were strategically positioned throughout the land.

This is a picture of the children of God overlooking the land God had given them, aware that it was theirs, but also aware that it was infiltrated by evil. Canaan was under siege to Satan. How do we conclude that the ancient occupants of Canaan were demonically inspired and pawns of the kosmokrators ruling that area? There are three contributing factors.

First, Canaanites had moved into the land that God had given to Abraham and his seed (Gen. 17:8). The Bible emphasizes that Satan tries to steal, kill, and destroy all that belongs to

the children of God. It is probable that when God told Moses to go up to Egypt (Exod. 3:1-10) and make a public declaration that Israel was headed for a promised land, Satan heard and realized that Canaan was the land to which God referred. At this point, he summoned his dark forces to precede the Israelites (while God was dealing with them in the wilderness) to lay siege to the area, in order to challenge later the will of God for His people.

Second, the name *Anak* comes from the Hebrew word meaning “to strangle,” or “to compass about” as with a chain. When used in a military sense it means “to encompass or garrison about.” Since these sons of Anak were by birth the progeny of the cursed nepheli, this action should be seen as demonic originally.

Third, we conclude that Canaan and its inhabitants were an area besieged by demons because nepheli are thought by many Bible scholars to be half-human and half-demon creatures. Their origins may be found in an ancient intercourse between fallen angels and antediluvian women. In the apocryphal Book of Enoch, we read, “It happened after the sons of men had multiplied in those days, that daughters were born to them elegant, beautiful. And when the angels, the sons of heaven beheld them, they became enamored of them, saying to each other: Come, let us select for ourselves wives from the progeny of men, and let us beget children (7:1-2).

Correspondingly, we read in Genesis 6:4, "When mankind had spread all over the world, and girls were being born, some of the supernatural beings saw that these girls were beautiful, so they took the ones they liked. . . . In those days, and even later, there were giants [nepheli] on the earth who were descendants of human women and the supernatural beings" (TEV).

The offspring of this unholy union were a race of now-extinct mutant beings called nepheli, *gibborim*, and *rephaim*.⁵ While the gibborim were noted for their impiety (Num. 13:33; Deut. 25:18-19), the rephaim were associated with ghosts and the spirit forces of Sheol. "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead [rephaim] for thee, even all the chief ones of the earth . . . they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" (Isa. 14:9-10).

Whatever their origin or estate, when the people of Israel arrived at the Promised Land, they found that demonic people had taken hold of God's desired possessions for Israel. Like the prince of the kingdom of Persia, these wicked ones had hearts governed by the stratagems of evil spiritual forces whose primary purpose was to seize both the property and wealth God had planned for Israel and bring it to destruction.

The Pattern Continues

Believers in the nineties need to understand that this pattern continues to the present. Israel had an incredible inheritance, but in the midst of it sat enemy forces—settled and hostile.

This picture portrays the current status of many American cities and the challenge faced by many local congregations. Church bodies are confronted with increasing economic needs, yet for most American congregations the problem is not a lack of local money. The problem is not a lack of local people needing to be saved, nor is it a lack of real estate upon which a house of God might be built. Rather, the problem is that the nepheli have entered the area. While the children of God have consumed their energy longing for the pleasures of Egypt, the true blessings of Canaan have come under siege to dominant demonic powers who intend for those lands, provisions, and peoples to be brought to destruction.

Look around your city. Is there an abundance of money vested in other interests? Is there still real estate available? Are there enough people to fill your auditorium many times? In the Greater Portland area, there are an estimated one million unchurched souls controlling 98 percent of the local wealth and resources. The problem in our city is not a need for more money or land, but rather that those provisions already

provided by Jehovah-jireh be brought in and surrendered for service to the Lord.

Is the situation similar in your city? As important as it was for Israel to claim their "city" by confronting and destroying spiritual strongholds in 1490 B.C., so today God's elect must understand that to please God we must "cast out devils" (Matt. 10:8). With this, many verses agree.

"And these signs shall follow them that believe; In my name shall they cast out devils" (Mark 16:17).

"The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

"The people that do know their God shall be strong, and [cause to dissemble, to drive away archons] do *exploits*" (Dan. 11:32).

Only two Israelite men from Numbers, chapter 13, eventually entered into Canaan—Joshua and Caleb. The name *Joshua* means "Jehovah-saved," while *Caleb* means "forcible," or "forceful." The message is: the Jehovah-saved must always be forceful in their reaction to nephelim or archons. As David boldly stood up to Goliath (a nepheli), we must stand and embrace the authority of the biblical reality, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 18:18), and let the church of the firstborn understand that in the exercise of militant prayer, humble saints are more

than able to overcome Satan's invading forces. We must "go up at once and possess it; for we are well able to overcome [them]" (Num. 13:30). We can do it—if we will pray.

Weapon #3: God Himself—The Source of Prayer Power

Peter Marshall once wrote,

The choice before us is plain, Christ or chaos, conviction or compromise, discipline or disintegration. I am rather tired of hearing about our rights and privileges as American citizens. The time is come, it now is, when we ought to hear about the duties and responsibilities of our citizenship. America's future depends upon her accepting and demonstrating God's government.⁶

Almost as though the emphasis to pray does not alone quite focus the soul, God continues saying, "If my people will . . . seek my face." Isn't prayer seeking the face of God? Not necessarily.

Prayer often includes the pursuit of godly direction, material help, divine healing, supernatural intervention, binding, loosing, and other necessities important both to God and man. However, all these are at best the by-product of our Christian experience—part of the inheritance, but never the central objective. In prayer, God is to be the object of our desire. God gave

the gift of fasting and prayer so that we could commune with Him. "That I may know Him and the power of His resurrection" (Phil. 3:10) is our goal. "This is eternal life that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). The psalmist said in 42:1, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The pursuit of God, for no greater reason than to know Him and be known of Him, is our objective.

One can pray religiously, devotionally, or even as an intercessor, and not seek after Him. All sincere forms of prayer should mature to this level. Discipline is the chief mandate for developing such a prayer life, and is observed by heaven as the memorial of one who loves God. Such an example is found in the life of Cornelius. In Acts, chapter 10, the angel of the Lord visited Cornelius saying, "Thy prayers and thine alms are come up for a memorial before God." What a testimony: to have pursued the Father with such loving fervor that heaven itself memorializes the discourses of your life! What love. What power. What quintessence of the Christian faith.

Seeking the Father through Fasting

Fasting (*nesteuo* meaning "not eat"), combined with prayer, is the biblical method for seeking the Father. David, Isaiah, Jeremiah, Samuel,

Nehemiah, Ezekiel, Daniel, Moses, Abraham, Paul, Jesus, and almost every important biblical figure practiced fasting as an approved method for seeking God. Furthermore, seeking the Lord through fasting is biblically defined as reaping greater spiritual rewards than prayer alone. There are levels of spiritual power, insight, and deliverance that come only to the soul who is committed to a fervent pursuit of God through fasting.

Jesus taught that power in prayer is increased through fasting. He said, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). This indicates that there are levels of spiritual opposition within the demonic realm, and the greater powers and the locations of their rule will only be defeated as militant Christian soldiers descend from the mount of fasting. "This kind" requires more than religious ceremony. "This kind" is not intimidated by clever three-point sermons. Prayer alone will not bring down "this kind." Triumph over these is found only by those who are in pursuit of God through fasting.

Satan understands the power of fasting. His most deliberate moments in tempting Jesus came not while He was performing miracles, but earlier, when He was fasting. The miracles Jesus would later perform in delivering those who were oppressed by the devil, would simply be the re-

lease of an inner power earlier received. If Satan were going to keep Jesus from being powerful in the Spirit, he would first have to cut Him off from the source of that power. Therefore, before Jesus began His public miracle ministry, Satan came to tempt Him in an effort to break His fast. Satan said, "If you are the Son of God, command these stones to be made bread (Luke 4:3)." Satan wanted Jesus to think about eating in order to stop His fast, thereby attempting to cut Him off from the source of spiritual power.

Satan's focus has not changed these past two thousand years. He continues to tempt the believer with substances pleasing to the flesh, in order to lead the Christian away from God's sources of power. His efforts are succeeding in some areas. While "this kind" invade cities across America and around the world, believers have often been led away from altars of fasting and prayer to pursue the bread of indulgence. Fat on delectable doctrines, they inquire like the disciples of old, "Lord, why could we not cast out this spirit?" The conquest of powerful spirits still requires fasting and prayer.

It's easy to follow the pathway of power revealed in the life of Jesus Christ. In Luke, chapter 4, He was led of the Spirit into the wilderness to fast. Afterward He came down in the power of the Spirit and immediately began to perform miracles. As our supreme model, Jesus

exemplified the life of one who seeks the Father. In so doing, He illustrated the powerful results of fervent prayers, intercessions, and fasting.

How Does Fasting Work?

One might wonder how fasting, as practiced by ancient Jews, was so successful in increasing divine energies. What was there about fasting, as a method for seeking God, that the Father so honored? Some say it's simple obedience. Others say God honors fasting because of its sacrifice and self-denial. But, the primary directive of original Jewish fasting was to refocus the human spirit upon the Father. It provided a time of reflective meditation and communion with God, uninterrupted by earthly cares. When the Father communes with us, we are visited by an increase in the manifestation of His presence, and thus of His power. That is the key. Fasting serves a twofold purpose—it facilitates the plea “If my people will . . . seek my face” and provides an important addition to the arsenal of the child of God.

The most important thing in the believer's life isn't the observance of the mechanics of religion, but rather knowing upon whom to focus. Fasting empowers us because it reminds us of where to glory, and upon Whom our adoration is to be fixed. This is not to suggest disengagement from organization or religious structure, but these are at best the outgrowth of our ado-

ration of our God. When this is clouded or reversed, and the focus of our glory is buildings, gowns, and service structure, the church is, at best, impotent and incapable of fruitful spiritual warfare. Evil never prevails so greatly within society as it does when the righteous are merely religious, having forgotten where to glory.

To glory in anything other than God produces spiritual anemia. Why? Because when we give glory to something, we give it attention, devotion, and sometimes allegiance. Reciprocally, it becomes our inspiration and power. Whatever we glory in receives our adoration, and in return gives us inspiration and motivational strength. For example, if you fanatically collect antique cars, these cars are what you glory in; they are the object of your attention and devotion. In return antique cars inspire you, motivating and empowering you to press for the advancement and preservation of the world of antique cars.

There is nothing wrong in collecting antique cars, but if the one dedicating his life to this pursuit suddenly faces problems such as emotional attack, marital discord, terminal illness, or demonic attack, can he call upon his antique cars to save him? No. Automobiles have no spiritual propensity whatsoever. One rightly concludes that what you glory in is of the utmost spiritual importance.

If people glory in church functions or personalities, rather than glorying in the Lord, they

will be incapable of opposing principalities and powers. Material objects and human charisma will not be able to deliver them when they are confronted by the enemy. But, if their dedication to the functions of the local church merely facilitates their adoration of Him, not only is He the object of their adoration, but the source of edification, inspiration, and deliverance in the time of need.

Jeremiah speaks of this principle as he rebukes Israel:

A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve [glory in] them. . . . Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape. . . . Then shall the cities of Judah and Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. (Jer. 11:9-12)

Jeremiah points out the failure in glorying in the wrong thing. Today, especially in the evangelical movement, people tend to think that, as modern believers, they are incapable of losing sight of where to glory. High-tech Christians often proudly say, "We are the people of power

and glory," considering themselves distinct from older mainline denominations which have sometimes gone the way of cold, rigid formalism.

Is it possible in these enlightened days that a part of the American church has forgotten where to glory, and is lacking in authority? The Old Testament Jews did exactly that, and, like the claims of evangelicalism today, the Old Testament Jew had a God who revealed Himself in power and glory. The children of Israel were visited with His manifested glory in the pillar of fire, beside the Red Sea, and throughout the wilderness journey. In every way He was revealed to them in glory. But, they were not satisfied simply having the glory of God. They yearned for something more. They wanted a building. So God allowed them to build a temple, and when it was finished, the program was on!

The people immediately learned proper ceremonial conduct. Everyone knew when to stand, when to sit, and when to sing. Everyone read the liturgy. One can almost see the priests as they marched in four and twenty square, ready for the big religious service. Then God chose to show His glory. Solomon had completed his great prayer when suddenly the glory of the Lord flooded the temple of God, and the radiance of His presence was so powerful that the priests could not enter the house of the Lord in order to carry out their ceremony. Did God upset the proper order? No. God's glory was greater than

the ceremony. His presence was more important than the service coming off without a hitch. But, over time Israel got their eyes on the temple rather than on the Lord. They began to glory in everything but their Creator. Finally, as God's people found the mechanics of religion more worthy of attention than the presence of God, the lamp of God went out in the temple of the Lord. "Ichabod" was written upon the temple, and the glory of God departed from Israel.

When Jesus Christ came into the world hundreds of years later, the mechanics of religion were still in operation. The temple was there. The priests were there. The holy days were there. The only thing missing was the glory of God. The scribes and pharisees stood on the street corners praying their prayers and receiving their own psychological answers. But, when Jesus—the long awaited Messiah—finally arrived, they called Him a liar, a rebel, and a deceiver. They crucified their own Redeemer. Having forgotten where to glory, they were pawns of the unseen princes of this world (1 Cor. 2:8). Soon afterward, their enemies swept upon them and their temple was destroyed.

If the eyewitnesses of God's majestic power forgot where to glory, then we must not be so foolish as to consider ourselves incapable of repeating the same mistakes. This is the goal of a regular diet of fasting: to refocus the mind and spirit upon the God who will not share His

glory. When He's the object of our adoration, we are at one with Him. His lordship and nature can then be manifested through us. The gates of hell cannot stand before that power. Such men were the Apostles who refused to leave altars of fasting and prayer, and about whom it was said by evildoers "they have turned the world upside down."

Encouragement and Discernment through Fasting

There are three basic kinds of fasting described in the Bible: the normal fast, which involved abstaining from food but not from water; the absolute fast, which denied the body both food and water; and the partial or "pleasant bread" fast that was basically a restriction on the diet. Each of these is seen as providing spiritual benefits for the believer.

Jesus overcame Satan in the wilderness by His power during a normal fast, while Queen Esther outwitted Haman and escaped the hangmen's gallows through conducting an absolute fast. She instructed Mordecai to "hold a fast on my behalf, and neither eat nor drink for three days" (Esther 4:16). Then, we find that Daniel received supernatural revelations through holding a partial fast. We read, "In those days I, Daniel, was mourning for three weeks. I ate no delicacies, no meat nor wine entered my mouth" (Dan. 10:2).

In each of these examples, supernatural benefits were provided to individuals who participated in fasting. The Bible contains many examples of people receiving everything from physical deliverance to visions of the future, through the potency of fasting. It is in the context of spiritual warfare that fasting provides two of the most essential items needed for the church to conduct a successful military campaign: battlefield encouragement and; spiritual discernment.

Battlefield Encouragement through Fasting

A few years ago while pastoring in Portland, Oregon, I had the opportunity of recommending one of the young girls in our church as a state finalist in the Missionette's youth competition. Her name was Brenda, and she went on to become Miss Missionette for the state of Oregon that year. A while back, at the age of twenty, Brenda Wright died of a rare blood disease. At the time of her death, Brenda was engaged to be married.

After twelve years of pastoring, Brenda's memorial service was as beautiful as I can remember. Even so, her young age caused some to question, why? Everyone agreed that Brenda was now in a better place, and they were glad that her suffering was over. But, looking at her young memorial pictures nestled among the flowers, a few people couldn't help but wonder why.

Some teach that to grow discouraged or question why is to be lacking in faith. But, I believe that to ask why is a natural response to the difficulties of life. A person's attitude should be right. We must not question or challenge the sovereignty of God, but from Gideon to Jesus Christ, the finest examples of Christian faith have had those moments when, from the midst of their greatest discouragements, they looked heavenward and asked, "Why?"

Gideon's response to the angel of the Lord was "If the Lord be with us, why then is all this befallen us?" (Judg. 6:13). Gideon was discouraged and questioned why, and Gideon was called a mighty man of valor. From the depths of his trials, Job asked why he had been born—yet, Job was considered a perfect man. Even our Lord cried from the cross and said, "Why has thou forsaken me?" It does not trouble God for His children to wonder why and seek to find meaning to their discouraging circumstances when they ask from a sincere and humble heart.

If you're struggling with discouragement and growing weary in the battle, you need to discover the refreshing power of fasting. Fasting has a way of putting things into perspective, and of holding up the battle-weary soldier and helping him focus on the war's projected end. As a reassurance, let us consider a few of the encouraging military benefits of fasting.

1. *Fasting reminds us that bad things happen in every earthly war.* The Book of Corinthians states that physical suffering and death are a part of this earthly battle, and are an ongoing enemy of the believer. Satan has been overthrown; separation from God has been overcome; but, the human body is still dying, and the final victory for the church is to overcome death. Although provision for premature suffering and divine healing have been provided for in the atonement, the dying mechanism will eventually overtake us all. Our bodies are running down and getting old, and it is the process of aging and dying that provides many of the trials suffered by Christian soldiers.

Unlike the unsaved, the believer has hope when facing death. While we naturally fear what we've never experienced, our fear of death is not the same as it is for the lost. We have a home beyond the grave. The physical death of a believer can even provide profound spiritual good. This is true, not only because we are joined to God and our earthly chores are over, but multitudes have found Christ when faced by the certainty of death while attending a Christian's funeral.

2. *Fasting reveals the purpose for our battle scars.* One of the great mysteries of the New Testament is that God became flesh so that (among other reasons) in Christ Jesus the incarnate God might experience what it was like to be human.

Jesus suffered as a man so that we would have a mediator in heaven who understands our pains and suffering. He knows how we feel because He has experienced it. Similarly, God often allows believers to acquire battle scars so that we can learn to identify with the sufferings of those around us. Our great struggles sharpen our military readiness and open doors of ministry to the hurting, and of witnessing to the lost, that cannot be opened in any other way.

3. *Fasting helps us to make the proper battlefield choices.* During war our choices can help or hurt ourselves or those around us. I knew a young man in California whose mother was in spiritual warfare for his salvation. During that time he suffered brain damage from a motorcycle accident. Because his mother was a Christian, some in the area asked, "Why did God do that to him?" The truth is that he had been out drinking and was so intoxicated that he hit a tree at sixty miles per hour. God did not injure the young man; he did it to himself. Battlefield injuries can also be the result of a soldier's poor choices. Sometimes choices that we've made will return to trouble us years later. For this reason, we should go to the Lord in prayer and fasting before making battlefield decisions that could affect our lives and family. If you have made choices that have come back to trouble you, take it to the Lord in repentance. If we humble ourselves and repent of the wrongdoing, God will

help us through the circumstances and turn things to our benefit no matter how impossible the problem may seem to be.

4. *Fasting takes our enemies in their own snare.* The Book of Esther tells the story of Haman's gallows and reveals that fasting can turn the tables on those who intend to do us harm. Fasting generates circumstances that will take our enemies in their own trap. It looked bad for Mordecai, but Haman swung on his own gallows. It looked bad for Daniel, but it was his enemies that died in the lions' den. It looked bad for Joseph, but it was his scheming brothers that returned to serve him. If it appears that evildoers are prevailing against you, remain sweet and continue in your fast. God will be your vindication.

5. *Fasting keeps us on the military course.* Paul said that some in the church at Corinth were suffering military defeat because they were living in error concerning the Lord's body. Other Scriptures reveal that sin and rebellion open the door for defeat on the field. Much of the Old Testament is dedicated to stories about Israel forgetting God, and afterward how God turned the heart of Israel back to Himself by allowing them to experience battlefield defeat. The God who chastens whom He loves will allow us to face trials if that is the only way to turn us from our destructive course and guide us back to Himself. But, fasting keeps our insights keen

and saves us from falling in battle by warning us of our impending error.

6. *Fasting helps to perfect our military disciplines.* The Bible reveals that fasting was an integral part of the early Christians' disciplines. In the Gospels we learn that fasting was a regular part of our Lord's earthly experience. God uses fasting to develop our military readiness in the same way that a parent teaches a child restraint. No child wants to learn discipline, and no loving parent delights in administering correction, but anyone who has ever raised a child understands the need for correction. Are you experiencing discouragement? Perhaps your loving Commander is calling you to the disciplines of fasting.

7. *Fasting reminds us that it rains on every soldier.* We are not of this world, but we are temporarily in it. We are therefore subject to most earthly trials. Jesus said, "In the world ye shall have tribulation" (John 16:33). The difference for the believer is that God has promised to make all things work together for our good. God is at work in our battles perfecting His will through circumstances that appear to be negative and beyond our control. The life of Joseph illustrates how God establishes His kingdom through circumstances that seem to be without purpose. Joseph was betrayed by his brothers and sold into slavery. But, Joseph maintained his character and revered the Lord in spite of

the unjustified suffering this caused him. Because he kept his dignity and submitted to God's will, Jehovah controlled the circumstances and exalted Joseph. When hungry stomachs led the older brothers into Egypt a few years later, they found the same boy who had been sold into slavery sitting in authority at the right hand of Pharaoh.

Are you discouraged and growing weary in the battle? You will find wisdom and strength in the practice of fasting.

Spiritual Discernment through Fasting

Fasting produces three kinds of discernment needed to conduct a victorious military crusade: 1) discernment for witnessing, 2) discerning of spirits, and 3) discernment for church activity.

Discernment for Witnessing

Preaching the gospel and personal witnessing are central to spiritual warfare, and are vital for the purpose of reclaiming the streets of America. Because the unsaved are each different in personality and philosophy, the experienced Christian soldier understands the need for discernment. Fasting helps to clear our minds and sharpens our spiritual judgment. Fasting teaches us when to speak, when to listen, and when to stop and go. I learned about the value of this years ago when I was a youth pastor in a small church. One day we decided to use the public

school gymnasium and to show the film, *The Cross and the Switchblade*, based on the book by David Wilkerson. The public was invited and I was supposed to give an altar call at the end of the film. I remember fasting and praying that the Holy Spirit would use the film to reach the local youth. To our surprise, so many people came that it filled the available seating and people had to be turned away. I was so nervous looking at the crowd that all I could do was pray and ask God to give me the right words to say. He did, and hands went up all over the auditorium for salvation.

When the altar call was over, I began to feel an urge to go outside and look around, so I excused myself and walked towards the front door of the gymnasium. As I went, I heard a voice in my mind saying, "Go left here . . . now follow the trail out to the road." Although it was dark outside, I felt as if an invisible companion was leading me each step of the way. When I arrived at the street in front of the school, I turned around and looked down the road. I noticed a woman walking on the sidewalk towards me. She was crying. "Tell her about Jesus," the voice said. I was afraid and didn't know what to say, but I took a deep breath, walked up to her and said, "Are you O.K.?" She told me about her problems, and I assured her that Jesus cared about her and would help. Right there on the sidewalk she repented of her sins and accepted

Jesus as her Saviour. When I left, she was still standing on the street corner with her hands in the air praising the Lord.

This was possible because fasting produces a special kind of discernment for witnessing. There's nothing else like it. It draws us close to God, and impresses upon us His compassion for the lost and His plan for witnessing. In this way fasting empowers us with dynamic abilities. We are equipped to listen, speak, and to stop and go as the Lord directs.

Discerning of Spirits

For the sake of spiritual warfare, we sometimes need to know what kind of a spirit is at work in a person or community. At other times, we need to understand the nature of a spirit's position in the person or community. Both of these circumstances can be understood when spiritual discernment has been enhanced through fasting.

A woman in a church that I once pastored approached me one day and said, "One of my family members is in a mental institution. She's coming home on a weekend pass and I'd like to bring her to church. I believe that her mental condition is due to a spiritual possession. Would you pray for her?" I agreed, but requested that the information be shared with only a few other selected members.

We fasted and prayed during the week, and on Sunday the young woman was brought to the front of the auditorium for prayer. The elders anointed her with oil and began to intercede. A moment later I joined them, placing my hand on her shoulder and intending to pray. Suddenly I felt strange, as if a dull electrical charge was moving through my arm. Somehow, I was being repulsed, so I pulled my hand back and to my surprise I felt better. I stepped over to the side of the auditorium and said, "Lord, what's going on?" The answer came swift and it astonished me. "Don't pray for her" was my immediate impression. I could hardly believe it. Yet, I felt very strongly that the Lord was saying to me, "Leave her alone. She's possessed because she wants to be. The demons are her friends. If you make them leave, she'll just ask them to come back. It's her choice."

Never before had such a thought entered my mind. Was this spiritual discernment? I opened my eyes and saw the young woman standing across the auditorium; her eyes were fixed on me, and she was laughing with maniacal laughter.

Years later my wife and I revisited that same church. When we met with the new leadership I noticed that the senior pastor looked tired. I asked him if it had been a busy week, and he proceeded to tell me about an exorcism that they had participated in a few days earlier. As he

talked about a certain possessed lady and how the church had prayed for seventeen hours commanding various demons to come out of her, I realized that he was talking about the girl from the mental institution. I kept quiet while he repeated the exhausting story, telling of their struggle and how they worked all night in fasting and prayer and spiritual confrontation. He related how the last spirit finally came out, and how "it moved like a cloud through the room and went and stood by the front door." The young girl sat up, and for the first time she had a cognitive look on her face. They asked her if she wanted to accept Jesus as her Saviour, and she emphatically said, "No!" Instead, she started calling out to mysterious individuals by name (the demons), and she became irate with those around her for making her "friends" go away. She began crying and asking the spirits to come back. As she did, the cloud by the front door moved through the room and entered her again. Her facial expression changed and she lost control of her mental faculties. The exorcism ended.

While that was the only time I have felt that God did not want me to pray for a person, fasting provided me with the ability to discern the accurate spiritual condition of a fallen soul and of the spirits that controlled her. Fasting protected the body of Christ from powerful spiritual forces, and kept the spirits from toying with the time and energy of the church.

Discernment for Church Activity

Unlike other religions, the gospel of Jesus Christ is alive and contemporary. Each generation experiences new and exciting things as the church is regularly visited by an eternal and living God. While one era may be renewed in the gifts of the Spirit, another is refreshed through an outpouring of miracles. At certain points in history, the moving of the Spirit has been accompanied by revelation knowledge, while at other times it has exhibited more of a physical phenomenon. While all of this produces an appreciated excitement, it creates a need for discernment within the activities of the church.

Satan understands that supernatural occurrences have a way of generating excitement and of motivating the church toward godly activity, including spiritual warfare. It is therefore his intention to infect and corrupt every church activity that is breathed by the Holy Spirit, in order to frustrate the equipping of the saints.

In Mark 1:23 we read, "And there was in their synagogue a man with an unclean spirit." Satan attempts to infiltrate the church and to distort her doctrines and endeavors. His goal is to draw believers away from kingdom-enlarging activities, and into a carnal and divisive human ambience. But, a regular diet of fasting is the sure-fire antidote for Satan's insidious scheme. Fasting sharpens our insights and improves our

ability to make judgment calls, and when necessary, to discern the difference between an authentic move of God and evil orchestration. Fasting helps us to “prove all things; hold fast that which is good” (1 Thess. 5:21).

Fasting derails Satan’s military ploy by regularly helping believers to remember and discern the following:

1. *All church activity must be based upon the Word.* All Scripture is the inspired Word of God and is the final authority in all church activity. If a situation within the church contradicts the clear teachings of the Scripture, then the activity must be disregarded. We look to the model of the church in the Book of Acts and ask: Is this activity something we see happening in the first church? Is there a biblical precedent for it? These were the guidelines used by the participants of Azuza Street when they found justification for speaking in tongues.

2. *All church activity must be decent and orderly.* There’s no doubt that unusual things happen when people experience the reality of God. The manifest presence of God often brings a spontaneous and emotional reaction from those who experience it. People often behave in otherwise uncharacteristic ways in the liberating presence of the Holy Spirit. But, Paul cautioned the church at Corinth not to allow their newfound liberty in Christ to become a stumbling block to the unsaved or to confuse those

who were weak in the faith. He commanded, "Let all things be done decently and in order" (1 Cor. 14:40).

3. *All church activity must bring people to repentance.* Repentance is central to the preaching of the gospel and is vital for the miracle of the new birth to occur. Jesus commanded that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). It is the two-fold pattern of evangelism—preaching the gospel and bringing people to repentance—that contains "the power of God unto salvation to every one that believeth" (Rom. 1:16). Satan would abolish this activity, but all true manifestations of God will include opportunities for repentance.

4. *All church activity must exalt Jesus Christ.* In Revelation 19:10 we read, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." If you want to know whether a manifestation is from God, ask a simple question: Does it seek to focus glory on Christ or someone else? It is always the function of the Holy Spirit to glorify Jesus.

5. *All church activity must edify the body.* Some people confuse this with "entertain" the body. While there is certainly nothing wrong with laughing and enjoying our church services, there

is a very real difference between edification and entertainment. Jesus said that a “tree is known by its fruit” (Matt. 12:33). The end result of all church activity should serve to build us up in our most holy faith and unify us in singleness of purpose and service toward God. Also, Paul taught in 1 Corinthians, chapter 13, that every manifestation of the Holy Spirit should produce a love among the believers. If an activity within the church causes us to love and accept one another with a godly love, then that activity should be encouraged.

6. *All church activity must nurture evangelism.* This brings us back to the incentive for spiritual warfare. Our Lord’s greatest command is, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). When an activity within the church is breathed of God, it will ultimately result in evangelism and spiritual warfare. It is impossible to separate the two. Jesus commissioned His followers to go into all the world and preach the gospel. He followed that by saying, “These signs shall follow them that believe; In my name shall they cast out devils” (Mark 16:17). Part and parcel to the preaching of the gospel is the believers responsibility to take authority over Satan’s kingdom.

Through the discerning of spirits, battlefield encouragement, and keeping our focus on Christ, fasting empowers us to join ourselves to God’s activities, and to march forward in reclaiming our communities for Jesus.

Weapon #4: If My People Will Turn from Their Wicked Ways

“P.T.L. SCANDAL!” “WELL KNOWN PASTOR RESIGNS UNDER ALLEGATIONS!” “EVANGELIST CAUGHT WITH SEXY SUSIE IN A MOTEL TRYST!” Literally thousands of newspaper and magazine headlines have sensationalized the well-publicized sins of the church over the past few years. Tabloid television has thrived on recruiting willing “Christians” ready to sell their salvation and the loyalty of their comrades for the fast big buck and glitter of Hollywood. Christianity’s modern heroes have fallen from the pedestals on which they were placed, only to reveal that the vulnerability of the human heart is still alive. What a surprise this must have been to the charismatic followers who exalted them to places of fame, and took up stones at their judgment.

What a revelation it has been, these past few years, to watch the God who chastens whom He loves opening the doors to His sleeping fold wide, letting us see ourselves as we really are. While a remnant have shown faithful the keeping power of Christ in the midst of subtle corruption, others have discovered their true reflection, and do not like what they have found. Christians who know all the right doctrine, who use the proper words, and who strictly adhere to the fashionable things equated to popular Christianity, sometimes live amidst great wickedness.

Among the church's closet skeletons brought to light recently is an increasing justification for indulgence in the baser desires—drugs and alcohol, financial mismanagement, sexual improprieties, and other expressions of worldliness.

But, are these revelations divinely directed so that condemnation can overwhelm and drown us without pity? Not at all. The God who saved us by His grace shall keep us by His power. Should that include disciplined correction and reinforced accountability, so be it. That is our only hope, and that is America's only hope. No secularized sin-saturated "church" will rise to defeat the powers of darkness or change our country for God. A congregation made up of carnal sin-filled believers is a powerless vehicle to stand in authority against the powers of hell.

In Joshua, chapter 7, the armies of Israel could not stand before the men of Ai. Joshua tore his clothes and fell before the Lord inquiring the reason for their failure. And, the Lord said to Joshua,

Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned

their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, "Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." (Josh. 7:10-13)

"Get thee up; wherefore liest thou thus upon thy face?" Never has this comment been more appropriate than it is for the church today. Nothing would make Satan happier than for American Christians to retreat apologetically, embarrassed by the turmoil surrounding the upheaval of certain religious empires, merely accepting a broad-brushing identification of Christianity as a whole. The wisdom from heaven says, "Get up! Don't lie there on your face! Repent! Sanctify yourself and remove the unclean things! Handle your internal matters with sternness and with love! Demand of yourself honesty and uprightness before your God, and He will heal your land."

"If my people will . . . turn from their wicked ways" is the heavenly mandate for right living. Biblical righteousness is best defined as the separation from evil that naturally occurs as one draws near to God. This kind of righteousness demands

as much doing that which is right, as it does avoiding that which is wicked or improper.

In James 4:17 we read, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." God's standard of righteousness carries an equally important priority between doing, and not doing, things that are right and wrong.

This includes involvement in politics. While evil powers manipulate human counterparts within the governments of men, there are more than equal numbers of the heavenly host who intercede in the affairs of earth as they are guided by the compulsions of saintly intercessions.

Many worthy legislative causes will succeed against the tide of wickedness in America if the church is awakened by revival. Every citizen has the right to lobby for moral good. The splendid opportunity to stem the tide of evil and set America on track toward social and spiritual recovery is very real as activism and Christian campaigns address the need for participation in legislative issues important to us all. Thank God for ministries that are currently involved in political issues where the unified voice of the Body of Christ can make a social and moral difference.

Having so noted, it is the burden of this book to point out that a different and nonlegislative method is needed to create social change (albeit a companion method), and that is first of all the com-

bating of supernatural forces through spiritual weaponry—the root cause of social change through spiritual awakening. Every effort in the secular arena, no matter how righteous or worthy, must be simply the outgrowth first of a heart in pursuit of God. In *The Rebirth of America*, John Price notes, “Repentant Christians in prayer will be able to do more for America than all the government programs rolled into one. They will find the purpose and power that allows them to take public stands in league with their fellow believers which could radically change the future of America.”⁷

Satan’s invasion will fail if the church in America returns its faith and attention to the Lord. Faith in human relationships, religious plotting, pious programming, and most human endeavors will fail to endure. But, faith in our heavenly Father will never disappoint us. From deep unto deep comes the still plea from God the Father, “If my people will seek my face.” Only in His presence is strength and purpose found to live upright in a wicked world. When one enters into fellowship with Him, all things are brought into the light of perfect reason. Being fashioned in the image of His Son, desires change. When appetites change, things take on new meaning, and we want to live and serve and honor our Lord.

Much of our nation is under demonic siege. Christians must now turn from the secular the-

ology that teaches us to live for community affluence and financial gain. These have their place in life. But, if we are to succeed against Satan, our primary goal must be for God Himself, who cries in the face of material things, saying, "If my people will . . . humble themselves . . . pray . . . seek my face . . . and turn from their wicked ways, I will heal their land."

I am convinced that God is the author of our country's greatness and the grantor of U.S. dominance on a world level. The Bible is replete with the fact that all power, government, and responsibility for that authority are given by God. God established America as a world leader for the gospel's propagation. It's no surprise then that, of all nations, Satan should attack the United States with all his fervor. Never has a nation sacrificed more to preach the gospel to the ends of the earth or been such an ally to Israel during troubled times.

God has blessed America; yet, it seems—as Abraham Lincoln confessed—"we have forgotten the gracious hand which preserved us." May God grant the church in America insight regarding its failures and space to repent, lest after having preached to the four winds of the planet, this generation of Americans witness the terminal invasion of demonic powers resulting in the decline of Western civilization, and the fall of the greatest nation ever established by the hand of God.

Where Is America Going?

I listened to the pastor of a large church in Texas recently as he preached a blistering sermon on the social decay troubling America. Over and over he drove home the question, "Where is America going?" He made me wonder.

Across the U.S., well-respected minds are offering a disturbing forecast for the future of America. Social academics and cultural scientists are concerned that for the past fifty years we have separated moral principles from social policies, and that consequently we are at the breaking point in the stability of our culture. They point out that even our language has been contaminated by a new political correctness, and that we are no longer capable of speaking with a public moral certainty. What our citizens once called promiscuity has become known as "sexually active," and cold-blooded murderers are now called "victims of rage."

These facts coupled with the latest statistics on crime, drug abuse, and juvenile delinquency, reveal what should be obvious to everyone by now—without a moral and spiritual awakening, America is headed for calamity.

History students have looked with interest at the French Revolution, which was followed by the horror of death and torture under Robespierre. They have compared it to the Revolutionary War in America that resulted in an

unprecedented cultural and monetary success. While citizens were rejoicing in America over their newfound freedoms, in Paris more than twenty thousand people died in the guillotine. The years to follow in France would see a reign of terror leading up to totalitarianism and Napoleon. Why were the American and French Revolutions followed by such contrasting conclusions? The difference was that the American Revolution was fought on Christian principles, while the French Revolution was anti-God. The forces behind the French Revolution were out to eliminate God as the enemy of France. They placed a statue of a nude woman upon the altar in the church at Notre Dame and proclaimed the God of Christianity as dead. Soon afterward, the French government collapsed.

America's Founding Fathers believed that all human governments have the potential to guide societies toward good or decay depending on whether their social policies respond to the moral supremacy of God. Men like George Washington and John Adams studied the historical triumphs and tragedies of this realism, from the great Flood to the fall of the Roman Empire, and they wisely chose to rely upon the Bible and the leading of the Holy Spirit as their moral handbook in formulating the politics of early America.

When we understand our nation's Christian roots, we are forced to conclude that America

has lost sight of her guide. Like a ship adrift at sea and needing direction to find land, modern America stands "lost at sea," blinded by our intellectual achievements while facing certain moral drowning. For the past five decades, we've allowed the liberal Left to defend the use of public funds for pornography, explicit sex education, and anti-Christian curricula. The Hollywood elite have denigrated Judeo-Christian belief and have mocked the virtues of purity. The highest courts in the land have ruled with contemptuous decrees against God, against prayer, and against the free expression of religion. The net result has been that the United States has quickly become the most profane and violent society in the industrialized world. The question is, what can we do about it now? Is there any way to reverse the destructive trend and set America on track toward moral and spiritual recovery? Yes. If America will do the right things, there is still time for a spiritual awakening and deliverance for her cities under demonic siege.

There are ten things the church must do:

(1) We must be willing to see and accept the truth about where we are as a nation. We must humble ourselves and restore the message of repentance, integrity, and accountability to the pulpits of America.

(2) We must be willing for revival to begin in the church. Righteousness must begin in the house of the Lord through repentant saints refreshed with a new anointing.

(3) We must pray. Not just hold seminars on the mechanics of intercession, but implement its sacred activity within our closets as well as sanctuaries. S. D. Gordon has accurately said, "The greatest thing anyone can do for God and man is pray. It is not the only thing, but it is the chief thing. The great people of the earth are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer; but I mean those people who take time to pray."⁸

(4) In addition to prayer, we must seek the Father through fasting. We must refocus ourselves upon the supreme object of the believers' adoration—the Godhead. In this we will find ultimate power.

(5) We must commit ourselves to spiritual warfare. "Pray without ceasing" was the message Paul sent to the troubled saints in Thessalonica (1 Thess. 5:17). In 1 Corinthians 15:32 he recalls his struggle with "the beasts of Ephesus." To the Romans he wrote, "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). To the Thessalonians he said that he would have come to them, "but Satan hindered us" (1 Thess. 2:18). And to young Timothy he admonished, "Endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier" (2 Tim. 2:3-4).

(6) The church must wholly commit itself to the vocal community declaration of the gospel of Jesus Christ. It is the preaching of the gospel of Christ that embodies “the power of God unto salvation, both to the Jews and the Gentiles.”

(7) We must intercede specifically for our political leaders. 1 Timothy 2:1-2 says, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

Praying for our leaders is the most effective tool we have in restoring God to the center of social policy. Believe it or not, prayer can change people dramatically. I’ve experienced it. I was a mean little boy. According to my mother, I would greet new friends by asking if they wanted “to play or fight?” She says I was always ready for either. I don’t remember that, but I do remember a lot of other mean things I did while growing up as a child.

I had an Alaskan huskey, which is a very hairy dog, and I lived in the hot Arizona desert. As best I can remember, he was solid black with a white circle on his back. We called him Eight-ball. The only thing that poor dog ever wanted was a place in the shade. I still remember how he would lie under a tree with his tongue hanging out, trying to cool off while he slept. That’s when I would creep up and grab that big tongue.

The object was to see how long I could hang on before he got away. It's a miracle he didn't eat me.

I wish that tormenting Eight-ball had been the worst thing I had ever done. It wasn't. My meanness as a boy in the small Arizona town of El Mirage was legendary. Most of our neighbors considered me a menace and prayed for the day when I'd be gone. Thank God for a few saints who understood the life-changing power of prayer. I recall an old Christian lady who lived across the road and was nice to me in spite of myself. There were Sunday school teachers who took time to tell me Bible stories and lead me in the sinners' prayer almost every week. Lord knows I needed it. There was Brother Kay. He was the pastor of our small church and the closest thing to a fire-breathing dragon I had ever seen. When he preached the rafters shook. But, when he prayed the heavens shook. Of course, there were my parents and grandparents. I'm sure they have great treasures in heaven for putting up with me. Many of these people went to their graves wondering if this menace of a kid would ever straighten out. I did, but not without the compulsions of their prayers.

I'm older now. I've been a business, ministry, and community leader for more than eighteen years, and I've learned about the importance of praying for our leaders.

(8) Our representatives in Congress need to hear from us immediately. A single call or letter to your congressman is considered by most legislators to reflect the opinion of many thousands of other Americans. Remember, the only thing necessary for evil to prevail is for good people to do nothing. Congress needs to hear from us now!

(9) We must participate in the political healing process. To do nothing would be a sin. We can talk to the public school teacher and explain why our children will not be allowed to attend explicit sex education classes. We can call the local public broadcasting channel and explain why we will no longer support PBS if they continue to air programs that vilify our religious faith. We can attend local campaign rallies and town hall meetings and express our feelings on issues regarding religious liberty. We can form a citizens' group of four or five people, educate ourselves on the issues, and meet privately with our representatives and senators when they are in town. Many congressmen report that this is the best way to get legislation through Congress.

(10) At the forefront of each of our activities, let's remember the biblical admonition: "If my people . . . will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2

Chron. 7:14). Revival is the primary key to overcoming America's moral decay.

Where is America going? It depends on who our guide is. If we continue following the social architects who have guided the United States for the past thirty years, then we are in trouble. But, if we look for guidance from the God who originally multiplied and enriched and strengthened us, then there is reason for great hope concerning our nation's future. May God grant believers a holy resolve not to allow this moment in time to slip away. Instead, may this become known in the near future as the time of the Great Spiritual Awakening in American history.

Repentance, righteousness, prayer, fasting, a commitment to spiritual warfare, and evangelism are the weapons of our warfare that are mighty through God to pull down strongholds and to liberate cities under demonic invasion.

I Believe

In conclusion, I believe there can be a great revival in the United States in this generation. If our Lord should tarry, a sovereign outpouring could sweep across America until the glory of God flows from sea to shining sea.

That's the way it could be. I also believe America's cities are coming under siege to demonic power at this present time. Satan's forces have no original claim to the earth or its inhab-

itants. Everything they hold, they do so with adverse possession. But, a time could come when the children of God grow tired of the propagation of deception, of perversion, of degradation—a time when dissatisfaction with material pursuit gives way to a revival of spiritual hunger. With holy resolve, God's children could respond with weapons against which our enemy has no recourse—no Yalu bridges, no option to regroup or reseize their captives. Rather, with total victory, the Jehovah-saved could resound, "Let us go up and possess the land, for we are well able to overcome them."

I hope that time is now. I pray that time is come.



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